Targum Jonathan on Leviticus
תרגום יונתן על ויקרא
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-The Targum of Jonathan ben Uzziel, trans. J. W. Etheridge, London, 1862
-http://targum.info/targumic-texts/pentateuchal-targumim/

Targum Jonathan on Leviticus

Chapter 1

And it was when Mosheh had completed to erect the tabernacle that Mosheh reasoned and judged in his heart, and said: To Mount Sinai, whose excellency is the excellence only of an hour and its holiness the holiness but of three days, I could not ascend till the time that the word was spoken to me; but the excellence of this the tabernacle of ordinance is an eternal excellency, and its holiness an everlasting holiness; therefore is it right that I should not enter within it until the time that I am spoken with from before the Lord. Then did the word of the Lord call unto Mosheh and the Word of the Lord spake with him from the tabernacle of ordinance saying:
Speak with the sons of Israel, and say to them: If a man of you,-but not of the rebellious worshippers of idols,-bring an oblation before the Lord, (it must be) from the clean cattle, from the oxen or from the sheep; but not from the wild beasts may you offer your oblations.
If his oblation be a burnt offering of oxen, he shall bring a male unblemished to the door of the tabernacle of ordinance, and offer him to be accepted for himself before the Lord.
And he shall lay his right hand with firmness upon the head of the sacrifice, that it may be acceptable from him to propitiate on his behalf.
And the slayer shall kill the ox at the place of slaughter before the Lord, and the sons of Aharon the priest shall bring the blood in vessels, and sprinkle the blood which is in the basins round about the altar that is at the door of the tabernacle of ordinance.
And he shall take away the skin from the sacrifice, and divide him according to his members.
And the sons of Aharon the priest shall put fire upon the altar, and lay wood in order upon the fire;
and the priests the sons of Aharon shall lay the members in order and the heart and the covering of the fat upon the wood that is on the fire upon the altar.
And he shall wash the inwards and his legs with water; and the priest shall offer the whole upon the altar of burnt offering an oblation to be accepted with grace before the Lord.
And if his oblation be of the flock, whether of the lambs or of the young goats, he shall bring a male unblemished.
And the slayer shall kill it at the foot of the altar on the north side, before the Lord, and the priests the sons of Aharon shall sprinkle the blood that is in the basins upon the altar round about.
And he shall divide it by its members, its head and its body, and the priest shall set them in order on the wood which is upon the fire on the altar.
And the inwards and his legs he shall wash with water, and the priest shall offer the whole and burn it at the altar of burnt sacrifice; it is an offering to be received with grace before the Lord.

And if his oblation before the Lord be of birds he shall bring his oblation from the turtle doves or the young Of pigeons; but of the turtle doves he shall bring the largest, and of the pigeons the young ones.
And the priest shall offer it upon the altar, and shall wring off its head, and burn upon the altar, and press out its blood at the side of the altar.
And he shall remove its gullet and the contents thereof, and throw it by the eastern side of the altar in the place where they burn the cinders.
And he shall cut it between its wings, but not to sever the wings from it; and the priest shall burn it at the altar upon the wood which is on the fire: it is a sacrifice, an oblation to be received with favour before the Lord.

Chapter 2

But when a man will offer the oblation of mincha before the Lord, his oblation shall be of flour, and he shall pour oil upon it, and put incense thereon,
and bring it to the priests the sons of Aharon; and he shall take from thence his hand full of the meal and of the best of the oil, with all the frankincense; and the priest shall burn the goodly memorial at the altar, an oblation to be accepted with grace before the Lord.
And what remaineth of the mincha shall be Aharon's and his sons, most holy among the oblations of the Lord.
And when thou wilt offer the oblation of a mincha of that which is baked in the oven, it shall be cakes of flour, unleavened and mixed with oil, and wafers unleavened, which are anointed with oil.
And if thy oblation of a mincha be from the pan, it shall be of flour mingled with oil, unleavened shall it be.
He shall break it in pieces, and pour oil thereupon. It is a mincha.
And if thy oblation be a mincha from the gridiron, it shall be made of flour broiled with oil.
And the mincha which hath been made with the flour and the oil thou shalt bring in before the Lord, and the man who bringeth it shall present it to the priest, and the priest shall take it to the altar.
And the priest shall separate from the mincha a memorial of praise, and burn it at the altar, an oblation to be accepted with grace before the Lord.
And what remaineth of the mincha shall be for Aharon and his sons, it is most holy among the oblations of the Lord.
But no mincha which thou offerest to the Lord shalt thou make with leaven; for neither leaven nor honey mayest thou offer as an oblation before the Lord.
When thou offerest an oblation of first fruits before the Lord, the bread of the first fruits thou mayest bring leavened, and the dates in the season of first fruits, and the fruit with its honey thou mayest bring, and the priest may eat them; but they shall not burn them at the altar as an oblation to be received with favour.
And every oblation of thy mincha thou shalt salt with salt; thou shalt not withhold the salt of the covenant of thy God from thy mincha, because the twenty and four gifts of the priests are appointed with a covenant of salt; therefore salt shalt thou offer with all thy oblations.
And if thou wilt present a mincha of first fruits before the Lord, (ears of wheat) roasted by fire, roasted flour and meal of barley shalt thou offer as a mincha of thy first fruits.
And thou shalt put olive oil upon it, and lay frankincense thereon; it is a mincha.
And the priest shall burn its memorial of praise from the meal and from the best of the oil, with all the frankincense, an oblation before the Lord.

Chapter 3

And if his oblation be of the sanctified victims, if from thy cattle he offer, whether male or female, he shall offer it perfect.
And he shall lay his right hand firmly on the head of his oblation, and the slayer shall kill it at the door of the tabernacle of ordinance, and the priests the sons of Aharon shall sprinkle the blood upon the altar round about.
And of the sanctified victim, his oblation before the Lord, he shall offer the covering of fat which covereth the inwards, even all the fat which is upon the inwards.
And the two kidneys, and the fat which is upon them, that is, upon the folding and the caul that is upon the liver with the kidneys, he shall remove.
And the sons of Aharon shall offer it on the altar with the sacrifice that is on the wood which is upon the fire, an oblation to be received with favour before the Lord.
And if his oblation of a consecrated offering before the Lord be from the flock, whether male or female, his oblation shall be perfect.
If he present a lamb for his oblation, he shall bring it before the Lord; and lay his right hand firmly on the head of his oblation, and the slayer shall kill it before the tabernacle of ordinance, and the sons of Aharon shall sprinkle its blood upon the altar round about.
And of the offering of his consecrated oblation he shall offer the best of its fat,, and remove the whole of the tail, close to the spine, the covering of fat which covereth the inwards, even all the fat that is upon the inwards.
And the two kidneys and the fat which is upon them, upon the foldings, and the caul that is over the liver, together with the kidneys, he shall take away.
And the priest shall sacrifice it at the altar, the meat of an oblation before the Lord.
And if his oblation be from the young goats, he shall bring it before the Lord,
and lay his right hand upon its head, and the slayer shall kill it before the tabernacle of ordinance, and the sons of Aharon shall sprinkle its, blood upon the altar round about.
And of his oblation before the Lord he shall offer the covering of fat which covereth the inwards, even all the fat that is upon the inwards.
And the two kidneys and the fat which is upon them (and) on the foldings, and the caul which is over the liver, along with the kidneys, he shall take away.
And the priest shall sacrifice them at the altar, the meat of an oblation to be received with favour. All the fat (shall be offered) before the Lord.
It is an everlasting statute unto all your generations, that neither the fat nor the blood shall be eaten in any of your dwellings, but upon the back of the altar it shall be sacrificed unto the Name of the Lord.

Chapter 4

And the Lord spake with Mosheh, saying:
Speak with the sons of Israel, saying: When a man hath sinned inadvertently against any of the commandments of the Lord (in doing) what ought not to be done, and he hath done it against any one of them:
if the high priest who is consecrated with oil hath sinned,-as when he hath offered a sin offering for the people not according to the rite, he shall bring for his sin a young bullock unblemished before the Lord for a sin offering.

He shall bring in the bullock to the gate of the tabernacle of ordinance, to the presence of the Lord, and lay his right hand upon the head of the bullock, and the slayer shall kill the bullock before the Lord.
And the high priest who is anointed with oil shall take of the blood of the bullock, and carry it into the tabernacle of ordinance;
and the priest shall dip his fingers in the blood, and sprinkle the blood seven times in the presence of the Lord before the veil of the sanctuary.
And the priest shall put some of the blood upon the horns of the altar of sweet incense that is before the Lord in the tabernacle of ordinance, and all the rest of the blood of the bullock he shall pour out at the foundation of the altar of burnt sacrifice which is at the gate of the tabernacle of ordinance.
And all the fat of the bullock of the sin offering he shall separate from him, the covering of fat which covereth the inwards, even all the fat which is upon the inwards.
And the two kidneys, and the fat which is upon them, upon the folding, and the caul that is upon the liver, with the kidneys, he shall remove.
As it was separated from the bullock of the consecrated sacrifice, so shall (these things) be separated from the lambs and from the goats, and the priest shall burn them upon the altar of burnt offering.
And all the skin of the bullock, and his flesh with his head and with his legs, and his inward parts and his dung,
the whole of the bullock he shall carry forth into a clean place without the camp, to a place where the cinders are poured out, and shall burn him with wood in the fire, at the place where cinders are poured out shall be be burned.
And if the whole congregation of Israel have erred, and the thing hath been hidden from the sight of the congregation in doing inadvertently against one of the commandments of the Lord what was not right to be done, and (thus) have sinned;
and the sin which they have sinned be made known to them; the congregation shall offer a young bullock as a sin offering, and shall bring him before the tabernacle of ordinance.
And twelve of the elders of the congregation, the counsellors (amarkelin) appointed over the twelve tribes, shall lay their hands firmly upon the head of the bullock, and the slayer shall kill the bullock before the Lord.
And the high priest shall carry some of the blood of the bullock into the tabernacle of ordinance.
And the priest shall dip his finger into the blood, and sprinkle some thereof seven times in the presence of the Lord before the veil;
and he shall put some of the blood upon the horns of the altar that is before the Lord within the tabernacle of ordinance, and all the (residue of the) blood he shall pour out at the foundation of the altar of burnt offering which is at the door of the tabernacle of ordinance.
And all the fat he shall separate from him, and burn at the altar.
And he shall do with the bullock as he did with the bullock for the sin of the high priest, so shall he do with him. And the priest shall atone for them, and it shall be forgiven them.
And the bullock shall be carried forth without the camp and be burned, as the former bullock of the high priest was burned, that through it the sin of Israel may be forgiven. It is a sin offering for the congregation.
At what time the ruler of his people shall have sinned, and done against any of the commandments of the Lord his God that which ought not to have been done, and he hath sinned through ignorance;
if his sin that he hath sinned be made known to him, he shall bring for his oblation a kid of the goats, a male, unblemished;
and he shall lay his right hand firmly upon the head of the goat, and the slayer shall kill him at the place of the sacrifice of the burnt offering before the Lord. It is a sin offering.

And the priest shall take of the blood of the sin offering upon his finger, and put it on the horns of the altar of burnt sacrifice, shall pour out the blood at the foundation of the altar of burnt sacrifice.
And all the fat he shall burn at the altar, as was the fat of the sanctified oblations; and the priest shall atone for him on account of his sin, and it shall be forgiven him.
And if a man of the people of the land sin through ignorance in doing (against) one of the commandments of the Lord what was not right to do, and he hath sinned;
if his sin that he hath sinned be made known to him, he shall bring for his oblation an unblemished female of the goats for the sin that he hath sinned;
and he shall lay his right hand on the head of the sin offering and kill the sin offering at the place of burnt sacrifice;
and the priest shall take of the blood with his fingers and put it on the horns of the altar of burnt sacrifice, and pour out all the blood at the foundation of the altar.
And he shall remove all her fat, as the fat of the consecrated sacrifices was taken off, and the priest shall burn it at the altar, to be received with acceptance before the Lord; and the priest shall atone for him, and he shall be forgiven.
But if he bring a lamb as his offering for sin, he shall bring a female, unblemished;
and lay his right hand on the head of the sin offering, and kill it as an oblation for sin, at the place of burnt sacrifice.
And the priest shall take of the blood of the sin offering, and put it upon the horns of the altar of burnt sacrifice, and pour out all the blood at the foundation of the altar.
And all the fat he shall remove, as the fat of the lamb of the sanctified victims was removed, and the priest shall burn it at the altar with the oblations of the Lord, and the priest shall make atonement for him on account of the sin that he hath sinned, and it shall be forgiven him.

Chapter 5

When a man shall have sinned, and heard the voice of the oath of execration, or have been himself a witness, or shall have seen that cue of the world hath transgressed against the words of an oath, or shall have known that his companion hath sworn or imprecated vainly, if he show it not, he shall bear his sin.
Or if a man touch anything, unclean, whether the carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of an unclean reptile, and it be hidden from him, and he, being unclean, shall touch any consecrated thing, he is guilty.
Or if he touch the uncleanness of a man, even whatever uncleanness that defileth him, and it be hidden from him, and he touch anything consecrated, after that it is discovered by him, and he knoweth that he is defiled and not clean, he shall be guilty.
Or if a man shall swear to make declaration with his lips to do evil or good upon any matter upon which a man may affirm, whether of the present or the future, that he can make declaration by oath, and he falsify therein, and it be hidden from him, but afterward it be discovered to him and he know that he hath falsified, and he repent not; though he hath become guilty in any one of these,
if he shall have (thus) sinned in any one of these four things, but afterwards repent, he shall make confession of the sin by which he hath sinned.
And he shall bring the oblation of his trespass offering to the Presence of the Lord for the sin that he hath sinned, a female lamb of the flock,

or a kid of the goats, for a sin offering; and the priest shall atone for him (that he may be absolved) from his sin.
But if his hand find not sufficiency to bring a lamb, let him bring, as an offering for the trespass that he hath committed, two large turtle doves or two young pigeons before the Lord; one for a sin offering, and one for a burnt sacrifice.
And he shall bring them to the priest, who shall offer that which he may choose for the sin offering first: and lie shall wring its head near to the spine, but not separate its head from the neck;
and he shall sprinkle some of the blood upon the side of the altar, and pour out the remainder of the blood at the foot of the altar: it is a sin offering.
And of the second bird he shall make a burnt sacrifice, according to the rite with the bird which he had chosen for the sin offering, and not according to the rite for the bullock, or the lamb, or the young goat.
And the priest shall expiate him from the sin that he hath sinned, and it shall be forgiven him.
But if his hand find not sufficiency to bring two large turtle doves or two young pigeons, let him bring as an oblation for sin a tenth part of three sein of flour for a sin offering; but let him not put oil thereon nor frankincense, for it is a sin offering.
And he shall bring it to the priest, and the priest shall take a handful for a commendable memorial thereof, and burn it at the altar with the oblations of the Lord: it is a sin offering.
And the priest shall atone for his sin that he hath sinned, and it shall be forgiven him. And the remainder shall be a mincha to the priest.
And the Lord spake with Mosheh, saying:
When a man falsifieth with falsity and sinneth, though with inadvertence, in making misuse of the holy things of the Lord, he shall bring the oblation for his trespass to the presence of the Lord, an unblemished ram from the flock, with an estimation in silver according to the value of the holy thing which hath been misappropriated, in shekels, after the shekels of the sanctuary, for a trespass offering.
And the misuse of the holy thing by which he sinned, (the perversion of what was) sanctified, he shall make good, and shall add the fifth of its value unto it, and bring it to the priest who shall atone for him with the ram of the trespass offering, and it shall be forgiven him.
If a man sin, and do against any one of all the commandments of the Lord that which is not right to do, though he knew it not, he hath sinned, and shall bear his guilt;
but (when he hath discovered it), let him bring a ram unblemished from the flock according to his estimation for a trespass offering unto the priest; and the priest shall atone for him for the ignorance with which he erred ignorantly and sinned, and it shall be forgiven him.
It is an oblation for trespass. Whosoever hath become guilty, a trespass oblation let him bring, an oblation for trespass unto the Name of the Lord, for the sin that he hath sinned.
And the Lord spake with Mosheh, saying:
When a man sinneth and falsifieth with falsehoods unto the Name of the Word of the Lord, or denieth to his neighbour the deposit which hath been deposited with him, whether in partnership of hands, or by rapine, or reckless dealing with his neighbour;
or if he find a thing that hath been lost and denieth it, and sweareth falsely about any one of all these by which a mail in doing them shall become guilty,
he who shall thus transgress, and sin, and swear, shall restore what he hath robbed with robbery or injured by injury, or the deposit that was deposited with him, or the lost thing which he had found,

or whatsoever about which he had sworn with falsehood, he shall make good in the capital, and shall add a fifth of its value thereto, and deliver it to its owner on the day that he maketh penance for his sin.
And he shall bring an oblation for his trespass to the presence of the Lord; a male unblemished from the flock, according to its estimation for the trespass, (shall he bring) unto the priest.
And the priest shall atone for him before the Lord, and it shall be forgiven him concerning any one of all these which he may have done and become guilty.

Chapter 6

And the Lord spake with Mosheh, saying
Instruct Aharon and his sons, saying, This is the law of the burnt offering which is brought to make atonement for the thoughts (errors) of the heart: it is a burnt offering, which is made in (the manner of) the burnt offering at Mount Sinai, and abideth upon the place of burning on the altar all the night until the morning: for the fire of the altar shall be burning in it.
And the priest shall dress himself in vestments of linen, and put drawers of linen upon his flesh; and shall separate the ashes which the fire (maketh) in consuming the burnt offering upon the altar, and shall place them at the side of the altar.
And he shall take off his vestments and put on other garments, and carry forth the ashes without the camp into a clean place.
But the fire upon the altar shall burn upon it unextinguished, and the priest shall lay wood upon it from morning to morning, at four hours of the day, and shall set in order the burnt offering upon it, and burn upon it the fat of the sanctified oblations.
The fire shall be ever burning upon the altar; it shall never be extinguished.
And this is the law of the Mincha, which the priests, the sons of Aharon, shall offer in the presence of the Lord before the altar.
And he shall separate his handful of the flour of the mincha, of the best thereof, with all the frankincense which is upon the mincha, and burn it at the altar to be received with favour, as a memorial of praise before the Lord.
And that which remaineth of it shall Aharon and his sons eat; unleavened shall they eat it in the holy place, in the court of the tabernacle of ordinance shall they eat it.
Their portion of the residue of the mincha of My oblations given to them shall not be baked with leaven; it is most sacred, as the sin offering and as the trespass offering.
Every man of the sons of Aharon may eat of it. This is an everlasting statute for your generations concerning the oblations of the Lord: every one who toucheth them must be sanctified.
And the Lord spake with Mosheh, saying:
This is the oblation of Aharon and of his sons, which they are to offer before the Lord on the day that they anoint him, that he may possess the inheritance of the high priesthood. A tenth of three seahs of fine flour for a mincha, one half in the morning and a half at eventide.
Thou shalt make it upon a pan, mixed with olive oil shalt thou offer it; in divided pieces shalt thou offer the mincha, to be received with acceptance before the Lord,
And the high priest who is anointed with oil, (and also when (any one) of his sons who are constituted priests (is consecrated) in his place) shall perform this: it is an everlasting statute before the Lord: the whole shall be set in order and burned.
For every mincha of the priest shall be wholly set in order and consumed: it shall not be eaten.

And the Lord spake with Mosheh, saying:
Speak with Aharon and with his sons, saying: This is the law of the sin offering which is to be killed in the place where the burnt offering is killed; it shall be slain as a sin offering before the Lord; it is most sacred.
The priest who maketh atonement with blood may eat of it in the holy place; it shall be eaten in the court of the tabernacle of ordinance; whosoever toucheth the flesh of it must be sanctified. And if any one let some of its blood fall upon a garment, (the garment so) bedropped shall be washed in the holy place.
And every earthen vessel in which (the flesh of it) is boiled shall be broken, lest that which is common be boiled in it; or if it be boiled in a vessel of brass, it shall be scoured with potter's earth and washed in waters.
Every man of the priests may eat thereof; it is most sacred.
But no sin offering whose blood is carried into the tabernacle of ordinance to make atonement in the sanctuary may be eaten; it must be burned with fire.

Chapter 7

And this is the law of the Trespass Offering; it is most holy.
In the place where they kill the burnt sacrifice they shall kill the trespass offering, and the blood thereof shall he sprinkle upon the altar round about.
And he shall offer all the fat thereof, and the tail, and the fat which covereth the inwards;
and the two kidneys, and the fat which is upon them, and upon the inwards. And the caul that is upon the liver upon the kidneys shall he take away;
and the priest shall burn them at the altar, an oblation before the Lord: it is a trespass offering.
Every man of the priests may eat of it, in the holy place shall it be eaten it is most sacred.
As the rite of the sin offering, so is the rite of the trespass; there is one law for them: the priest who maketh atonement with its blood shall have it.
And when the priest offereth another man's burnt sacrifice, the skin of the burnt sacrifice which he offereth shall be the priest's.
And every mincha which is baked in the oven, and every one that is made in a pot, or in a frying pan, or upon a dish, the priest who offereth it shall have it for his own.
And every mincha mixed with oil, or which is dry, shall be for any of the sons of Aharon, a man as his brother.
And this is the law of the Sanctified Victims which they may offer before the Lord.
If he offer it for a thanksgiving let him offer with the oblation of thanks unleavened cakes mingled with olive oil, and unleavened wafers anointed with olive oil, and flour fried with a mixture of olive oil.
Upon the cakes he shall offer his oblation of leavened bread with the hallowed sacrifice of thanksgiving.
And of it he shall present one as a seperation before the Lord; the priest who sprinkleth the blood of the hallowed sacrifice shall have it.
And the flesh of his hallowed sacrifice of thanksgiving shall be eaten on the day when it is offered; none of it may be laid up (or covered up) until the morning.
But if his hallowed sacrifice be a vow or a free-will gift, the sacrifice may be (partly) eaten on the day when it is offered, and the remainder may be eaten on the day following at evening.

And what remaineth of the flesh of the hallowed sacrifice on the third day shall be burned in fire.
If, eating, he will eat of the flesh of his hallowed sacrifice on the third day, it shall not be accepted of him who offered it, nor reckoned to him for righteousness; it will be a profane thing, and the man who eateth of it shall bear his sin.
And if the flesh of things hallowed touch any uncleanness, it must not be eaten, but be burned in fire; but (as to) flesh that is consecrated, every one who is clean by sanctification may eat the hallowed flesh.
But the man who eateth of the flesh of the hallowed sacrifice that is offered before the Lord with his uncleanness upon him, that man shall be destroyed from among his people.
The man also who toucheth any unclean thing, whether the uncleanness of man, or of unclean beasts, or any unclean reptile, and eateth of the flesh of the hallowed sacrifices offered before the Lord, that man shall be cut off from his people.
And the Lord spake with Mosheh, saying:
Speak with the sons of Israel, saying: You may not eat any fat of oxen, or sheep, or goats;
but the fat of an animal which corrupteth in the hour of sacrifice, or which dieth a dead thing by death, or the fat of a beast that is torn, may be used in any work; but the fat of an animal that is in a right (condition) shall be burned upon the altar, and shall in no wise be eaten.
For he who eateth (the fat) of an animal that is fit to be offered as an oblation before the Lord, that man who eateth the fat shall be cut off from his people.
In none of your dwellings shall you eat the blood whether of bird or of beast.
Every man who eateth the blood of any living thing, that man shall be cut off from his people.
And the Lord spake with Mosheh, saying:
Speak with the sons of Israel, saying: Whosoever presenteth his hallowed sacrifice before the Lord, shall himself bring the oblation of his hallowed sacrifice unto the presence of the Lord.
His hands shall bring the oblations of the Lord which he would set apart as his hallowed sacrifice, the fat, the fatness that is upon the breast, and the breast cut out with two ribs here and two ribs there at the top, shall be bring to be uplifted, an elevation before the Lord.
And the priest shall burn the fat upon the altar, and the breast shall be for Aharon and for his sons.
And the right shoulder of your hallowed sacrifice from the side unto the extremity (deroa, arm) you shall give as a separation unto the priest.
He of the sons of Aharon who offereth the blood and the fat of the hallowed sacrifice shall have the right shoulder as his portion.
For the uplifted breast and the shoulder of separation have I taken of your hallowed sacrifice, and given them to Aharon the priest and to his sons by an everlasting statute, from the children of Israel.
This pertaineth to the consecration of Aharon and to the consecration of his sons over all the Levites their brethren, that they may eat of the Lord's oblations in the day that they present them to minister before the Lord;
which the Lord commanded to be given them in the day of their consecration from among the sons of Israel, by an everlasting statute to your generations.
This is the law of the burnt offering which is brought to atone for the thoughts of the heart; of the mincha, of the sin offering, of the trespass offering, and of the peace offering, or the hallowed sacrifices

which the Lord commanded Mosheh in Mount Sinai, in the day that he commanded the sons of Israel to offer their oblations before the Lord in the tabernacle that he made unto him in the wilderness of Sinai.

Chapter 8

And the Lord spake with Mosheh, saying:
Bring near Aharon who is afar off on account of the work of the calf; and take the vestments that I commanded thee, and the oil of consecration, and the bullock, and the two rams, with the basket of unleavened cakes.
And let all the congregation gather together at the gate of the tabernacle of ordinance.
And Mosheh did as the Lord commanded, and the congregation assembled on the twenty and third of the days of the month of Adar, at the gate of the tabernacle of ordinance.
And Mosheh said to the congregation: This is the thing which the Lord hath commanded to be done.
And Mosheh took Aharon and his sons, and washed them with water.
And he set in order upon him the vestment, and girded him with the girdle, and clothed him with the mantle robe, and put upon him the ephod, and bound him with the band of the ephod, and ordained him therewith.
And he set the breast plate upon him, and ordered in the breastplate the uraia and the tummaia.
And, he put the mitre upon his head, and set upon the mitre over his forehead the plate of gold, the diadem of holiness, as the Lord commanded Mosheh.
And Mosheh took the oil of consecration, and anointed the tabernacle, and sanctified it.
And he sprinkled upon the altar seven times, and sanctified the altar and all its vessels, and the laver and its foundation to sanctify them.
And he poured of the oil of consecration upon Aharon's head, and anointed him after he had invested him, to sanctify him.
And Mosheh brought near Aharon and his sons, and clothed them with vestments, and girded them with girdles, and decked them with mitres, as the Lord commanded Mosheh.
And he brought the bullock for the sin offering, and Aharon and his sons laid their right hands upon the head of the bullock, for their sin offering.
And Mosheh killed the bullock: and Mosheh took the blood and put it upon the horns of the altar round about with his finger, and anointed the altar (to expiate it) from all double-mindedness, constraint, and force, from the thoughts of his heart, should any one of the princes of the sons of Israel have taken his separation from his brethren by violence, and brought it for the work of the tabernacle, or lest any one was found among the children of Israel who had it not in his heart to bring for the work, but heard the voice of the crier, and was constrained, and brought without willingness; therefore cleansed he it with the blood of the bullock, and poured the rest of the blood at the foot of the altar, and sanctified it to make atonement thereon.
And he took all the fat that was on the inwards, and the caul of the liver, and the two kidneys with their fat, and Mosheh burned them at the altar.
But the bullock, and the skin, and his flesh, and his offal, he burned in fire without the camp, as the Lord commanded Mosheh.
And he took the ram for the burnt offering, and Aharon and his sons laid their right hand upon the head of the ram.
And he killed the ram; and Mosheh sprinkled the blood upon the altar round about.
And he divided the ram after its parts, and Mosheh burned the head and the parts and the fat.

And the inwards and the feet he washed with water; and Mosheh burned the ram at the altar, a burnt sacrifice to be received with acceptance, an oblation before the Lord, as the Lord commanded Mosheh.
And he brought the second ram, the ram of completion which completed all; and Aharon and his sons laid their hand upon the head of the ram.
And he killed the ram, and Mosheh took of its blood, and put it upon the etremity of Aharon's ear, the middle cartilage of the right ear, and upon the middle joint of his right foot.
And he brought the sons of Aharon, and Mosheh put of the blood upon the middle cartilage of their right ears, and upon the middle joint of their right feet, and Mosheh poured out all the remaining blood upon the altar round about.
And he took the fat, and the tail, and all the fat which was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and the right shoulder;
and from the basket of unleavened cakes which was before the Lord he took one unleavened cake of bread mixed with oil, and one wafer, and put it upon the fat and upon the right shoulder,
and laid the whole in order upon Aharon's hands, and upon the hands of his sons, lifted them up, an elevation before the Lord.
And Mosheh took them from off their hands, and burned (them) upon the altar with the burnt sacrifice; a completing offering were they to complete all, to be received with acceptance before the Lord.
And he took the breast, and uplifted it, an elevation before the Lord: of the oblation-ram that was the separated portion of Mosheh, as the Lord commanded Mosheh.
And Mosheh took the consecrating oil, and of the blood which was upon the altar, and sprinkled upon Aharon, and upon his vestments, and on his sons, and on their vestments with him; and sanctified Aharon and his vestments, and his sons and their vestments with him.
And Mosheh said to Aharon and to his sons, Boil the flesh of the oblations in pots at the door of the tabernacle of ordinance, and there shall you eat it with the bread which is in the basket of oblation, according to the precept which was spoken; Aharon and his sons shall eat it.
And what remaineth of the flesh, and of the bread, you shall burn with fire.
And from the door of the tabernacle you shall not go forth seven days, until the day that your consecration be completed, (because in seven days is the tabernacle set up and taken in pieces,) and your oblation be offered.
(So did he, and ordained the order of the oblations on that day.)
Likewise the Lord hath commanded to be done by you after the days of consecration, to make atonement for you.
And at the door of the tabernacle of ordinance you shall reside day and night seven days, and watch the vigils of the Word of the Lord, that you may not die, for thus it hath been commanded.
And Aharon and his sons did all the things which the Lord had commanded by the hand of Mosheh.

Chapter 9

On the eighth day of the anointing of Aharon and his sons, and the eighth day of that consecration, being the first day of the month of Nisan, when Mosheh had erected the tabernacle, he took it not down, neither ministered any longer at the altar; but Mosheh called Aharon and his sons, and the elders of the sanhedrin of Israel.
And he said to Aharon, Take thou a calf, the young of a bullock, for a sin offering, that Satan may not accuse thee concerning the calf that thou madest at Horeb; and take a ram for the burnt sacrifice, that there

may be a memorial for thee of the righteousness of Izhak whom his father bound as a ram on the mountain of worship, both of them shall be perfect, and bring them before the Lord.
And to the children of Israel spoke he, saying: Take for yourselves a kid of the goats, because Satana resembles him, lest he recount against you the accusation concerning the kid of the goats, which the sons (tribes) of Jakob killed, (Gen. xxxvii. 31,) and offer him for a sin offering; and a calf, because ye worshipped the calf, (Exod. xxxii. 4,) and a lamb of the year, that there may be for you a memorial of the righteousness of Izhak, whom his father did bind as a lamb, both of them perfect, for a burnt offering;
with a bullock and a lamb, for a hallowed oblation to sacrifice before the Lord, that He may be gracious to you; and a mincha mingled with oil of the olive. For this day will the glory of the Lord's Shekinah be revealed unto you.
And Aharon and his sons, and all the sons of Israel, hastened and took what Mosheh commanded, and presented them in front of the tabernacle of ordinance; and the whole congregation drew near, and lifted up their heart fully before the Lord.
And Mosheh said, This is the thing which you must do. Put away the imagination of evil from your hearts, and there will speedily (at once) be revealed to you the glory of the Shekinah of the Lord.
But when Aharon saw at the corner of the altar the form of the calf, he was afraid to approach to its side. Mosheh, therefore, said to him, Take courage, and go near to the altar, fearing not, and offer thy sin offering, and make atonement for thyseIf and for the people, and perform the oblation of the people, and make atonement for them, as the Lord hath commanded.
And Aharon approached to the altar with resolution, and slew the calf for his own sin offering.
And the sons of Aharon brought the blood to him, and he dipped his finger in the blood of the young bullock, and put it upon the horns of the altar, and the rest of the blood he poured out at the foundation of the altar, and sanctified it for the making of atonement upon it.
And the fat, and the kidneys, with the caul of the liver of the sin offering, he burned at the altar, as the Lord had commanded Mosheh.
But the flesh and the skin burned he with fire without the camp.
And he killed the burnt offering, and the sons of Aharon brought the blood to him, and he sprinkled it upon the altar round about.
And they brought the burnt offering to him by its divisions, and the head, and he burned (them) upon the altar.
And he washed the inwards and the fat, and burned the burnt offering, at the altar.
And they brought the oblation of the people. And he took the goat for the people's sin offering and killed it, and made atonement with the blood of the goat, as he had made atonement with the blood of the calf of the sin offering for himself, which he had offered before.
And they brought the burnt offering, and he performed it after the rite of the burnt offering which he had offered for himself.
And they brought the mincha, and he filled his hands therefrom, and took of it a portion for its memorial, and burned upon the altar, beside the morning sacrifice
And he killed the bullock and the ram of the hallowed oblations (peace offering) of the people, and the sons of Aharon brought the blood to him, and he sprinkled it upon the altar round about:
and the fat of the bullock, and of the ram, the tail, and that which covereth the inwards, and the two kidneys, and the caul of the liver;
and he laid the fat upon the breast, and burned the fat upon the altar.
But the breast and the right shoulder Aharon uplifted, an elevation before the Lord, as the Lord commanded Mosheh.

And Aharon stretched out his hands towards the people and blessed them, and came down from the altar with joy, after he had finished to perform the sin offering and the burnt offering and the hallowed oblation.
But when, after the oblations had been performed, the Shekinah did not reveal itself, Aharon was ashamed, and said to Mosheh, It may be that the Word of the Lord hath no pleasure in the work of my hands. Then went Mosheh and Aharon into the tabernacle of ordinance, and prayed for the people of the house of Israel, and came forth and blessed the people, and said, May the Word of the Lord receive your oblations with favour, and remit and forgive your sins. Then, instant, instantly the Glory of the Lord's Shekinah revealed itself to all the people:
and the Fire came forth from the Presence of the Lord and consumed upon the altar the sacrifice and the fat. And all the people saw, and gave praise, and bowed in prayer upon their faces.

Chapter 10

But the sons of Aharon, Nadab and Abihu, took each man his censer, and put fire therein, and laid sweet incense upon it, and offered before the Lord strange fire taken from (under) the hearth-pots, which had not been commanded them.
And a flame of fire came out from before the Lord (as) with anger, and divided itself into four streams, (or lines,) and penetrated their nostrils, and burned their lives (souls) without destroying their bodies; and they died before the Lord.
And Mosheh said, This is that which the Lord spake with me in Sinai, saying: In them who come near before Me I will have the tabernacle to be sacred, that, if they be not heedful in the service of the oblations, I will burn them with flaming fire from before Me, that in the sight of all the people I may be glorified. And Aharon heard, and was silent; and he received a good reward for his silence.
And Mosheh called unto Mishael and to Elzaphan, the sons of Uzziel the Levite, the relative of Aharon, and said to them, Take your brethren from the sanctuary, and carry them, without the camp.
And they came nigh, and carried them with hooks of iron in their garments, and buried them without the camp, as Mosheh had directed.
And Mosheh said to Aharon, and to Elasar and to Ithamar, his sons, Unbare not your heads, neither rend your garments, lest you die by the burning fire, and there be wrath upon all the congregation; but be silent and justify the judgment upon you, and let all your brethren of the house of Israel bewail the burning which the Lord hath kindled.
And from the door of the tabernacle of ordinance go not forth lest you die; for the oil of the Lord's consecration is upon you. And they did according to the word of Mosheh.
And the Lord spake with Aharon, saying,
Drink neither wine nor anything that maketh drunk, neither thou nor thy sons with thee at the time when ye are to enter into the tabernacle of ordinance, as thy sons did who have died by the burning of fire. It is an everlasting statute for your generations;
and for the distinguishing between the sacred and the common, and between the unclean and the clean,
and for teaching the children of Israel all the statutes which the Lord hath spoken to them by the hand of Mosheh.
And Mosheh spake with Aharon, and Elasar and Ithamar, his sons, who were left from the burning: Take the mincha that remaineth of the Lord's oblations, and eat it unleavened at the side of the altar, because it is most sacred:
and you may eat it in the holy place; for it is thy portion and the portion of thy souls of the oblations of the Lord: for so have I been commanded.

But the breast of the uplifting and the shoulder of the separation you may eat in (any) clean place, thou and thy sons with thee, because it is thy portion and the portion of thy sons which hath been given from the hallowed sacrifices of the children of Israel.
The shoulder of the separation and the elevated breast with the fats of the oblations they shall bring to be uplifted an elevation before the Lord, and they shall then be thine and thy sons' with thee, by an everlasting statute, as the Lord commanded.
And on this day three goats shall be offered; the goat for the beginning of the month, (or, new moon,) the goat of the people's sin offering, and the goat for the sin offering which Nachson bar Aminadab hath brought for the dedication of the altar. And Aharon and his sons went and burned those three. (But) Mosheh came and inquired for the goat of the people's sin offering; he sought it, but, behold, it had been burned, and he was angry with Elasar and Ithamar, the sons of Aharon who were left, and said,
Why have you not eaten the sin offering in the holy place? forasmuch as it is most sacred, and hath been given to you for absolving the sin of the congregation, to make atonement for you before the Lord;
and, behold, none of its blood hath been carried in within the sanctuary. You should have indeed eaten it in the holy place, as I have been instructed.
And Aharon said to Mosheh, Behold, this day the sons of Israel have brought the oblation of their sin offering and their burnt sacrifice before the Lord; but a stroke hath befallen me, in those my two sons. Of the second tythe is it not commanded, Thou shalt not eat of it while mourning? How much more, then of the sin offering? If I had eaten of the sin offering this day with my two sons who are left, would it not have been all error, so that they too might have been burned by a judgment, for doing that which was not pleasing before the Lord?
And Mosheh heard, and it was approvable before him, and he sent out a crier through the camp, saying, I am he from whom the rite hath been hidden, and Aharon my brother hath brought its remembrance to me.

Chapter 11

And the Lord spake with Mosheh and with Aharon, bidding them and the sons of Aharon admonish the children of Israel to taste their food in purity, and to separate on account of uncleanness eighteen kinds of food to be rejected.
Speak with the children of Israel, saying: These are the animals which are fit to you for food, of every beast which is upon the earth.
Whatsoever divideth the hoof and is cloven-footed, and that which hath horns bringing up the cud among the beasts, that you may eat.
But you may not eat of the kinds that (only) bring up the cud, nor (of them which only) divide the hoof, because (they are) born of the unclean. The camel, because he bringeth up the cud, but divideth not the hoof; he is unclean to you.
And the coney, because he bringeth up the cud, but divideth not the hoof, is unclean to you.
And the hare, because he bringeth up the cud, but divideth not the hoof, is unclean to you.
And the swine, because he divideth the hoof, and is cloven, footed, but cheweth not the cud, is unclean to you.
Of their flesh you shall not eat, nor touch their carcase; they are abominable to you.
And these you may eat, of all that are in the waters: every one that hath fins and scales in the seas and the rivers,
and of anything that is in the sea that crawleth, shall be an abomination to you,

and an abomination shall their jelly and their sauce be to you; of their flesh you shall not eat, and their carcase you shall have in abhorence, and from the use of them you must keep aloof.
Every one that hath fins nor scales in the waters shall be an abomination to you.
And these kinds of birds must be abominated: those not a finger long, or that have no vesicle (zephaq), or whose crop (kurkeban, ingluvies) peeleth not away, are not to be eaten they are abomination; the eagle, the black eagle, and the osprey,
and the kite, and the vulture after his kind,
and every raven after his kind,
and the ostrich, and the night raven, and the gull, and the hawk after his kind,
and the snatcher of fish from the sea, and the ibis,
and the bustard, and the cuckoo, and the woodpecker,
and the white stork, and the black, after his kind and the woodcock, and the bat.
And every flying reptile that goeth upon four, the fly species, the wasp (or hornet) species, and the bee species shall be an abomination to you: nevertheless of honey of the bee you may eat.
So also of these you may eat, of every flying reptile that goeth upon four; every one that hath joints above his feet to leap therewith upon the ground.
Of these kinds of them you may eat: the wingless locust after his kind, and the bald locust after his kind, the serpent-killer after his kind, and the karzeba, which is the palmerworm, after his kind.
But all flying reptiles which have four feet are to be an abomination to you;
and by them you would be defiled: whosoever toucheth their carcase shall be unclean until evening.
Whoever carrieth any of their carcass must wash his clothes and be unclean until evening.
All cattle which divide the hoof, but are not cloven-footed nor throw up the cud, are to be unclean to you any one who toucheth them shall be unclean.
Every one that goeth upon his paws of all animals that walk upon four shall be unclean to you.
Whoever toucheth their carcase shall be unclean until evening. Whoever beareth their carcase shall wash his clothes and be unclean until evening; unclean are they to you.
And these also to you are such as defile; the blood, the skin, and the flesh of every reptile that creepeth upon the ground: the weasel, the mouse, black, red, and white, and the toad, after his kind;
and the sucking serpent, and the chameleon, and the lizard, and the snail, and the salamander.
These eight kinds are unclean to you among all reptiles: whoever toucheth them, their skin or their blood, shall be unclean until the evening.
And whatever upon which any part of their dead body may fall, as their members when separated from them, shall be unclean; every vessel of wood, or garment, or leather, or sack, anything in which work is done, in four measures of water it shall be dipped, and be unclean for use until evening, when it shall be purified.
And any earthen vessel into which any of them may fall, any vessel in which they may be, shall be unclean and be broken;
all food for eating upon which (such) water cometh shall be unclean, and any fluid which is used for drinking in any such vessel shall be unclean.
And any thing upon which a part of their carcass may fall shall be unclean, whether ovens or pans they shall be broken, they are defiled and shall be unclean to you.

But fountains and cisterns, the place of the collection of running waters, shall be clean: but he who toucheth the carcase of any of those things (that may have fallen) into the water shall be unclean.
And if any part of their carcase fall in the way upon seed that is to be sown, that which is sown dry shall be clean;
but if the carcase of any of them fall upon water that is put upon the seed when so wetted, the seed is unclean to you.
And if the limb of any clean beast that you may eat be torn and it die, whosoever toucheth its carcase shall be unclean until the evening.
He who eateth of its carcase shall wash his clothes, and be unclean until the evening; and he who carrieth its carcase shall wash his clothes, and be unclean till evening.
And every reptile that creepeth on the ground is an abomination, it shall not be eaten.
And whatever goeth upon its belly, and whatever animal crawleth upon four, from the serpent unto the caterpillar which hath many feet, of any reptile that creepeth upon the ground you may not eat, for they are an abomination.
You shall not contaminate your souls by any reptile that creepeth, nor defile yourselves with them, lest by them you make yourselves unclean.
For I am the Lord your God; therefore sanctify yourselves, and be holy, for I am Holy, and defile not your souls by any reptile that creepeth upon the ground:
for I am the Lord who have brought you up free from the land of Mizraim, that I may be a God to you; and you may be holy, for I am Holy.
This is the decree of the law concerning beasts, and birds, and every living animal that creepeth upon the ground;
for making distinction between the unclean and the clean; between the animal whose flesh may be eaten, and the animal whose flesh may not be eaten.

Chapter 12

And the Lord spake with Mosheh, saying:
Speak with the sons of Israel, saying: When a woman hath conceived and borne a male child, she shall be unclean seven days, as the days of the removal of her uncleanness shall she be unclean.
But on the eighth day she shall be loosed, and her child shall be circumcised in the flesh of his foreskin.
And thirty and three continuous days she shall have for the purification of the whole blood; but she must not touch things sacred, nor come into the sanctuary until the time when the days of her purification be completed.
And if she hath borne a daughter, she shall be unclean fourteen continuous days according to (the law of) her separation; and on the fifteenth she shall be released; but sixty and six continuous days shall she have for the (full) purification of the blood.
And when the days of her purification are completed for the son or the daughter, she shall bring a lamb of its year for a burnt offering, and a young pigeon or a turtle dove for a sin offering, unto the priest at the door of the tabernacle of ordinance;
and the priest shall offer it before the Lord and make atonement for her; then shall she be purified from either source of (her) blood. This is the law of the purification of her who hath borne a son or a daughter.
But if she find not her hand sufficient to bring a lamb, let her bring two turtle doves or two young pigeons; one for the burnt offering, and one for the sin offering, and the priest shall make atonement for her, and she shall be clean.

Chapter 13

And the Lord spake with Mosheh, saying:
If a man have in the skin of his flesh a rising tumour or a white spot, and it be in the skin of his flesh (as) the plague of leprosy, let him be brought unto Aharon the priest, or to one of the priests his sons.
And the priest shall look at the plague in the skin of the flesh,--and if the hair of the stricken place be turned to whiteness, and the appearance of the plague be deeper (than the surface), and be whiter than the skin of his flesh, like snow, it is the plague of leprosy; and the priest having inspected him shall make him to be unclean.
But if the bright spot be white like chalk in the skin of his flesh, and the appearance of it be not deep, with whiteness like snow rather than skin, the hair, too, not being turned to whiteness like chalk, the priest shall shut up him who is plagued seven days;
and the priest shall inspect him on the seventh day, and, behold, if the plague stand as it was, and have not gone on wider in the skin, the priest shall shut him up a second seven days.
And the priest shall inspect him the second seventh day; and, behold, if the plague hath become darker, and hath not gone wider in the skin, the priest shall make him to be clean; it is an obstinate sore, and he shall wash his clothes and be clean.
But if the inveterate sore widen in the skin after he had been shown to the priest who had pronounced him clean, let him a second time be seen by the priest.
And the priest shall look; and, behold, if the widening of the inveterate sore hath gone on in the skin, the priest shall make him unclean; for it is the leprosy.
When the plague of leprosy is upon a man, let him be brought to the priest.
And the priest shall observe; and, behold, if there be a white tumour rising on the skin like pure wool, and the hair be turned to whiteness as the white of an egg, and the sign of quick flesh be in the tumour,
it is an inveterate leprosy in the skin of his flesh; and the priest shall adjudge and pronounce him unclean, but not shut him up, for he is (known to be) unclean.
Yet if the leprosy increasing increaseth in the skin, and the leprosy covereth all the skin of his flesh, from his head even to his feet, in whatever part the eyes of the priest may look on, in deliberating between cleanness and uncleanness,
the priest shall consider; and, behold, if the leprosy covereth all his flesh, the plagued man shall be (pronounced) to be clean: all of him is turned to whiteness, he is clean.
But in the day that live flesh appeareth in him he is unclean.
And the priest shall observe the live flesh, and make him to be unclean; on account of the live flesh in him he is unclean; it is leprosy.
Or if the live flesh be turned and changed into whiteness, he shall be brought to the priest;
and the priest shall observe, and, behold, the plague is turned white, and the priest shall adjudge the plague to be clean; he is clean.
And if a man have in his skin an ulcer, and it hath healed;
but in the place of the ulcer there hath come a white rising tumour, or a bright fixed spot, (in colour) white mixed with red; he shall be seen by the priest.
And the priest shall look; and, behold, if the appearance of it be deeper than the skin, and it becometh white, and the hair is turned white, the priest shall make him to be unclean; for it is a plague of leprosy which increaseth in the ulcer.
And if the priest look, and, behold, the hair in it is not whitened, and the whiteness (of the spot) is not in appearance deeper than the skin, and that it hath become dim, then must the priest shut him up seven days.

And the priest shall look on the seventh day; and if it hath gone on widening in the skin, the priest shall make him to be unclean; for it is the plague of leprosy.
But if the spot abideth in its place, and hath not gone on widening in the skin, but hath become fainter, it is an inflamed blotch; and the priest shall make him to be clean; it is a burning scar.
Or if there be in a man's skin a hot burning, and in the burning wound a spot of white mixed with red, or white only;
the priest shall look upon it: and, behold, the hair is turned white as chalk, and its appearance is deeper than the skin becoming white as snow; it is leprosy growing in the burning spot; and the priest shall make him unclean, it is the plague of leprosy.
But if the priest look on it, and, behold, the hair on the burning place be not white, and it be not deep, nor becoming whiter than the skin, though it may be dim; then the priest shall shut him up seven days.
And the priest shall see him on the seventh day; and if it hath gone on widening in the skin, the priest shall make him unclean; it is the plague of leprosy.
*But if the inflamed spot abide in its place, and go not on to widen in the skin and it be dim (in appearance), it is a burning spot; and the priest shall make him to be clean, for it is a burning wound.
And if a man or a woman have a plague upon the head, or in the beard, the priest shall look upon the plague; and, behold, if the appearance is deeper and whiter than the skin, and yellow hair be in it, in sight like a thin thread of gold, the priest shall make him unclean; it is a scurvy, a leprosy in the head or the beard.
But if the priest view the scurfed plague, and, behold, if the appearance of it be not deeper nor whiter than the skin, and there be no black hair in it, the priest shall shut up him who hath the scurfed plague seven days.
And the priest on the seventh day shall look upon the plague; and, behold, if the plague hath not gone on in breadth, and no yellow hair like gold be in it, and the appearance of the scurf is not deeper than the skin,
he shall cut away the hair which surrounds the scar, but the scurfed part he must not shave; and the priest shall shut him who hath the scurf, seven days.
Then shall the priest look upon the scurf on the seventh day; and, behold, if the scar hath not gone on in breadth in the skin, and its appearance is not deeper nor becoming whiter than the skin, the priest shall make him to be clean; and he shall wash his clothes and be clean.
But should the breadth of the scar go on in the skin after his purification,
the priest shall inspect it: and, behold, if the breadth hath increased, the priest need not look narrowly after the yellow hair; for he is unclean.
But if the scar abideth, (without widening,) and black hair hath sprung up in it, the scar hath healed; he is clean, and the priest shall make him to be clean.
And if a man or a woman have in the skin of their flesh bright white spots,
the priest shall look, and, behold, if the spots in the skin of their flesh are a greyish white, it is a bright freckle growing in the skin; he is clean.
And if a man's hair fall off from his head, he is bald, but he is clean.
And if the hair fall away from the brow of his face, he is partly bald, but he is clean.
But, if his baldness or partial baldness hath in it a white plague mixed with red, it is a leprosy growing in his baldness or partial baldness.

And the priest shall look upon it, and, behold, if the spot of the plague be white mixed with red in his baldness, or partial baldness, like the appearance of leprosy in the skin of the flesh,
he is a leprous man, he is unclean, and the priest shall verily make him to be unclean, for the plague is on his head.
And the leper in whom is the plague shall have his clothes rent, and his hair shall be taken off, going to the shearer's, and his lips shall be covered; and he shall be clothed like a mourner, and crying, as a herald, he shall say, Keep off, keep off from the unclean!
All the days that the plague is in him he shall be unclean, for unclean he is; he shall dwell alone by himself, to the side of his wife he must not come nigh, and his habitation shall be without the camp.
And a garment in which is the plague of leprosy, whether a garment of wool or a garment of linen,
whether in the warp or in the woof, in linen or in woollen, or in a skin, or in anything made of skin:
if the plague be green or red in the garment, or in the skin, whether in the warp or in the woof, or in anything of leather, it is the plague of leprosy, and must be shown to the priest.
And the priest shall look upon the plague, and shall shut it up seven days:
and he shall look upon the plague on the seventh day, and if the plague hath become wider in the garment, whether in the warp or woof, or in the skin, or anything made of skin, it is a manifest plague of leprosy, it is unclean.

But if the priest look, and, behold, the width of the plague hath not advanced in the garment, in warp or woof, or anything of skin,
let the priest direct that they wash the material which hath the plague in it, and shut it up a second seven days.
And the priest shall look after they have washed the plague, and, behold, the (condition of the) plague hath not altered from what it was, and the plague hath not advanced in its size, it is unclean, thou shalt burn it in the fire, for the leprosy is deep in its bareness (or in its outward side).
And if the priest observe, and, behold, the plague hath become dim, then shall he tear it out of the garment, or from the leather, or out of the warp or the woof.
But if it reappear in the garment, or in the warp or woof, or in anything of skin, and maketh increase, thou shalt burn such material which hath the plague in it.
And the garment, or the warp or woof, or anything of skin, which thou shalt wash and the plague depart from it shall be washed a second time, and it shall be clean.
This is the law for the plague of leprosy in a garment of woollen or of linen, or the warp or the woof, or anything of skin, to make it to be clean or to be unclean.

Chapter 14

And the Lord spake with Mosheh, saying,
This shall be the law for the leper: on the day of his purification he shall be brought to the priest.
And the priest shall go forth out of the camp, and look, and behold, the leper hath been healed of his leprosy.
Then the priest shall direct that he who is to be cleansed take two birds, alive and clean, and wood of the cedar, and scarlet (wool), and hyssop.
And the priest shall instruct the killer to kill one of the birds in an earthen vessel with spring water.

Let him take the living bird with the cedar wood, and the scarlet, and the hyssop, and dip them and the living bird in the blood of the bird that had been killed, and in the spring water.
And let him sprinkle it upon the face of him who is to be cleansed of the leprosy seven times, and cleanse him; and send forth. the living bird over the face of the field. And it will be that if that man is again to be stricken with leprosy, the living bird will come back to his house on that day, and may be held fit to be eaten. But the bird that had been killed the priest shall bury in the presence of the leper.
And he who is cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, and be clean; and afterward he may enter the camp, but shall dwell without his tent, the house of his habitation, and come not to the side of his wife for seven days.
And on the seventh day he shall again shave off all the hair of his head, of the beard, and of the eyebrows, even all his hair shall he shave, and dip his clothes, and wash his flesh in water, and he is clean.
And on the eighth day let him take two lambs unblemished, and one ewe lamb of the year unblemished; and three-tenths of flour for the mincha mingled with olive oil, and one log of olive oil.
And the priest who purifieth the man who is to be cleansed shall make him stand with the lambs before the Lord at the door of the tabernacle of ordinance.
And the priest shall take one lamb, and offer him as an oblation for trespass, with the log of oil, and uplift them all elevation before the Lord.
And the slayer shall kill the lamb in the place where the sin offering is killed, and the burnt offering, in the holy place; because, as the sin offering, so the trespass offering is the priest's; it is most sacred.
And the priest shall take of the blood of the trespass offering, and shall put it upon the middle point of the right ear of him who is to be cleansed, and upon the middle joint of his right hand, and on the middle joint of his right foot.
And the priest, with his right hand, shall take (some) from the log of oil, and pour it upon the priest's left hand;
and the priest shall dip his right hand finger in the oil which is in his left hand, and sprinkle the oil with his finger seven times.
And of what remaineth of the oil that is in his hand the priest shall put some upon the cartilage of the right ear of him who is to be cleansed, and upon the middle finger of his right hand, and on the middle toe of his right foot upon the spot whereon he had first put the blood of the trespass offering.
And that which yet remaineth of the oil that is in the priest's hand he shall put upon the head of him who is to be cleansed, and the priest shall make atonement for him before the Lord.
And the priest shall perform the oblation of the sin offering, and make atonement for him who is to be cleansed from his defilement; and afterwards shall he kill the burnt offering.
And the priest shall offer the burnt offering with the mincha at the altar, and the priest shall make atonement for him, and he will be clean.
But if he be a poor man, and his hand have not sufficiency, let him take one lamb for the trespass offering to be an elevation to make atonement for him, and one tenth of flour mingled with olive oil for the mincha, and a log of olive oil.
And two large turtle doves, or two young pigeons, of the sufficiency of his hand, and let one be for the sin and one for the burnt offering.
And he shall bring them on the eighth day for his purification unto the priest, at the door of the tabernacle of ordinance. ___
And the priest shall take the lamb for the trespass offering, and the log of oil, and uplift them, an elevation before the Lord.

And the slayer shall kill the lamb of the trespass offering, and the priest shall take the blood of the trespass offering, and put it upon the middle cartilage of the right ear of him who is to be cleansed, and on the middle joint of his right hand, and on the middle joint of his right foot.
And the priest shall pour some of the oil with his right hand into the priest's left hand,
and the priest with the finger of his right hand shall sprinkle of the oil that is in his left hand seven times before the Lord.
And the priest shall put of the oil that is in his hand on the middle cartilage of the right ear of him who is to be cleansed, and on the middle joint of his right hand, and on the middle joint of his right foot, upon the spot whereon he first put the blood of the trespass offering.
And what remaineth of the oil that is upon the priest's hand he shall put upon the head of him who is to be cleansed, to atone for him before the Lord.
And the priest shall perform (the offering of) one of the large turtle doves, or of the pigeons of which his hand had sufficiency.
That which his hand was sufficient to bring, let him bring, one for the sin, and one for the burnt offering, with the oblation of the mincha, and let the priest make atonement for him who is to be cleansed before the Lord.
This is the decree of instruction for him in whom is the plague of leprosy. If there be not sufficiency in his hands to bring the greater oblations, let him bring of these oblations which are easier (and) which are here explained, on the day of his purification.
And the Lord spake with Mosheh and with Aharon, saying,
When you have entered upon the land of Kenaan which I will give you for a possession, and a man who hath builded a house by rapine finds that I have put the plague of leprosy in the house of the land of your inheritance;
and he who owneth the house shall come to the priest, saying, There is a plague, as it appeareth to me, in the house:
then the priest shall direct that they make the house empty before the priest cometh to inspect the house, that all that is in the house may not be (condemned as) unclean; and after that the priest shall go in to inspect the house.
And the priest shall look, and, behold, if the plague be like (the colour of) two beans crushed with stones, and goeth lower than the four walls, green or red, and its appearance be deeper than the walls;
the priest shall go out from the house to the door of the house, and shut up the house seven days.
And the priest, returning on the seventh day, shall look, and, behold, if the breadth of the plague hath increased in the wall of the house,
then the priest shall direct that they break out the stones which have the plague in them, and throw them without the city into an unclean place.
And they shall scrape the inside of the house round about, and throw the dust which they have scraped off without the city into an unclean place.
And they shall take other stones, and insert them in the place of the (former) stones, and let other mortar be taken, and the house be replastered.
But if the plague return and increase in the house, after the stones have been broken out, and after the house hath been scraped, and after that it hath been replastered,
then the priest shall come and look, and, behold, (if) the breadth of the plague hath increased in the house, it is a plain leprosy in the house, it is unclean.

Then shall they destroy that house, and its stones, and its timber, and all the plaster of the house, and lie shall remove it without the city to an unclean place.
And whoever goeth into the house in the days that it is shut up, shall be unclean until evening.
And whoever sleepeth in the house shall wash his clothes, and whoever eateth in the house shall wash his clothes.
But if, having gone in, the priest looketh, and, behold the breadth of the plague hath not increased in the house, after the house hath been plastered, then the priest shall make the house to be clean, for the plague hath healed.
And he shall take, for the purification plague of the house, two turtle doves and cedarwood and scarlet and hyssop;
and the slayer shall kill one turtle dove in a vessel of earthenware with spring water;
and he shall take the cedarwood and the hyssop and the scarlet and the living bird, and dip them in the blood of the bird that had been killed and in the spring water, and sprinkle the house seven times.
And he shall purify the house with the blood, with the living bird, and with the cedarwood, and with the hyssop, and with the scarlet.
And the living bird he shall send forth out of the town upon the face of the field, and shall atone for the house, and it shall be clean. But if it is to be that the house will be again struck with leprosy, the bird on that day will return, and may be fit for food. But the bird that was killed shall the priest bury in the presence of the owner of the house.
This is the decree of instruction in the law for every plague of leprosy and scorbutus,
and for leprosy in apparel, or in a house;
and for tumours, scars, and inflamed blotches.
That the priest may teach the people to discern between the day of darkness in which they may not be able to see the plague, and the day of light; and between a man who is unclean and a man who is clean. This shall be the decree of instruction for the leprosy.

Chapter 15

And the Lord spake with Mosheh and with Aharon, saying:
Speak with the sons of Israel, and say to them: A man, whether young or old, who hath a defluxion from his flesh, when he hath seen it three times, is unclean.
And this shall be his uncleanness, the appearance of the colour of white in his defluxion inflaming, the defluxion of his flesh; or when his flesh hath stopped from his defluxion, it is his uncleanness.
Every bed on which one who hath such defluxion lieth shall be unclean; and every thing on which such an one sitteth shall be unclean.
And the man who toucheth his bed shall wash his clothes, and wash himself in forty seahs of water, and shall be unclean until evening.
And whoever may sit upon a thing whereon such an one who hath an issue hath sat, let him wash his clothes, and bathe in forty seahs of water, and be unclean until evening.
And whoever may touch the flesh of one having an issue, let him wash his clothes, and bathe in forty seahs of water, and be unclean until evening.
And if he who hath an issue spit upon any one who is clean, let him wash his clothes, and bathe in forty seahs of water, and be unclean until evening.
And every girdle or saddle upon which he who hath an issue rideth shall be unclean.
And whoever toucheth any thing that hath been under him shall be unclean until evening; and he who carrieth them shall wash his clothes, and bathe in forty seahs of water, and be unclean until evening.

And whoever toucheth him who hath the issue, and washeth not his hands in water, shall be unclean; if he be a man, he shall wash his clothes, and bathe in forty seahs of water, and be unclean until the evening.
And any vessel of earthenware whose inside may have been touched by him who hath the issue shall be broken; and any vessel of wood shall be washed in water.
But if he who hath had the issue shall have ceased from it, he shall number to himself seven days for his purification, and wash his clothes, and bathe his flesh in spring water, to be clean.
And on the eighth day let him take for himself two large turtle doves, or two young pigeons, and bring them before the Lord at the gate of the tabernacle of ordinance, and deliver them to the priest.
And the priest shall make one a sin offering and one a burnt offering, and the priest shall atone for him before the Lord, and he shall be cleansed from his issue.
But if a man sin through ignorance and seed goeth from him, let him wash all his flesh in forty seahs of water, and be unclean until evening.
And any garment or skin on which seed may be shall be washed in water, and be unclean until evening;
and secondly, a woman with whom a man lieth shall wash in forty seahs of water, and be unclean until evening.
And if a woman hath an issue of blood, red or dark, yellow as saffron, or water of clay, or as red wine mixed with two parts of water, she hath an uncleanness of blood in her flesh; she shall dwell apart seven days; any one who toucheth her shall be unclean until evening.
Whatever such an one shall lie upon during the time of her separation shall be unclean; and whatever such an one sitteth upon during the time of her separation shall be unclean.
And whoever toucheth her bed shall wash his clothes, and bathe himself with forty seahs of water, and be unclean until evening.
And whoever toucheth any thing upon which such an one hath sat shall wash his clothes, and bathe in forty seahs of water, and be unclean until evening.
And if the effusion of her body be upon her bed, or on a thing upon any part of which she sitteth, what time any one toucheth it, he shall be unclean until evening.
If a man lie with her in the time of her separation, he shall be unclean seven days; and any bed upon which he lieth shall be unclean.
But a woman who hath a defluxion of blood three days beyond the time of her separation, or when it floweth after the days of her separation, all the days of the uncleanness of her defluxion shall she be unclean; he who lieth with her shall be unclean.
And any bed upon which such any one lieth all the days of her defluxion shall be as the bed which was accounted hers during the time of her separation, and any thing upon which such an one sitteth shall be unclean as the uncleanness of her separation.
And whoever toucheth those (things) shall be unclean, and shall wash his clothes, and bathe in forty seahs of water, and be unclean until the evening.
But when she is cleansed from her issue, let her number to herself seven days, and afterwards wash in forty seahs of water, and be clean.
And on the seventh day, let her take for herself two turtle doves, or two young pigeons eons, and bring them to the priest, at the door of the tabernacle of ordinance;
and the priest shall make one a sin offering, and the other a burnt offering and the priest shall make atonement before the Lord, on account of the defluxion of her uncleanness.
So shall you separate the children of Israel from their uncleanness, and make them to be separate from their wives at the time of their seclusion,

and to give not occasion that they die for their uncleanness in defiling My tabernacle, where the glory of My Shekinah dwelleth among them.
This is the decree of instruction for him who hath a defluxion, and for him whose seed goeth forth and defileth him;
and for her who is unclean in the time of her separation, and for any one who hath an issue, whether male or female, and for a man who lieth with the unclean. All these shall be advised of their uncleanness, and, when purified, shall bring the oblations that make atonement for them.

Chapter 16

And the Lord spake with Mosheh, after that the two sons of Aharon the high priest had died (or, the priests the two elder sons of Aharon had died) at the time of their offering extraneous fire (aisha baria) before the Lord; died they by the flaming fire.
And the Lord said unto Mosheh: Speak with Aharon thy brother, that he enter not at any time into the holy place within the veil before the mercy-seat; for the cloud of the glory of My Shekinah is revealed over the place of the mercy-seat.
This shall be the rite (mida) for the entering of Aharon into the holy place. With a young bullock, having no mixture, for the sin offering, and a ram for the burnt offering.
With the vestments of fine linen, the holy robe, shall he be dressed, and linen drawers shall be upon his flesh, and with the girdle of fine linen shall he be bound, and the mitre of fine linen shall be ordained for his head. These are the holy garments; but with the golden robes he shall not enter, that there be not brought to memory the sin of the golden calf; and at the time when he is to enter he shall wash his flesh in forty seahs of water, and attire himself with them.
And from the congregation of the sons of Israel let him take two kids of the goats, without mixture, for a sin offering, and one ram for a burnt offering.
And Aharon shall offer the bullock of the sin offering which (hath been purchased) with his own money, and make an atonement with words of confession for himself and for the men of his house.
And he shall take the two goats, and cause them to stand before the Lord, at the door of the tabernacle of ordinance.
And Aharon shall put upon the goats equal lots; one lot for the Name of the Lord, and one lot for Azazel: and he shall throw them into the vase, and draw them out, and put them upon the goats.
And Aharon shall bring the goat upon which came up the lot for the Name of the Lord, and make him a sin offering.
And the goat on which came up the lot for Azazel he shall make to stand alive before the Lord, to expiate for the sins of the people of the house of Israel, by sending him to die in a place rough and hard in the rocky desert which is Beth-hadurey.
And Aharon shall bring the bullock which is for himself, and make atonement with confession of words for himself, and for the men of his house, and kill the bullock for his sin offering.
And he shall take a censer full of coals burning with fire from off the altar from before the Lord, and with his hand full of sweet incense, beaten small, he shall enter within the veil.
And he shall put the sweet incense upon the fire before the Lord, and the cloud of the fuming incense shall envelope the mercy-seat that is over the testimony, that he may not die by the flaming fire before the Lord.
And he shall take of the blood of the bullock, and sprinkle with his right finger upon the face of the mercy-seat eastward, and before the mercyseat he shall sprinkle the blood seven times with his right finger.
Then shall he kill the goat of the sin offering which is (purchased with) the money of the people, and carry in of the blood of the goat within the

veil, and do with the blood of the goat as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.
And he shall make atonement for the holy place, with confession of words for the uncleanness of the children of Israel, and for their rebellions, and for their sins; and so shall he do for the tabernacle of ordinance which remaineth with them in the midst of their uncleanness.
But let no one be in the tabernacle of ordinance at the time of his going in to make atonement in the holy place for the sins of Israel, until the time of his coming out; and so shall he make atonement for himself, and for the men of his house, and for all the congregation of Israel.
And he shall withdraw, and come forth from the holy place, unto the altar which is before the Lord, and make atonement upon it with confession of words, and take of the blood of the bullock and of the blood of the goat, mingled together, and put it upon the horns of the altar round about.
And he shall sprinkle upon it from the blood with his right finger seven times, and cleanse it, and sanctify it from the defilements of the children of Israel.
And when he hath completed to make atonement for the holy place, and for the tabernacle of ordinance, and for the altar, with confession of words, he shall bring near the living goat.
And Aharon shall lay his hands (upon him) in this order, his right hand upon his left, upon the head of the living goat, and confess over him all the iniquities of the children of Israel, and all their rebellions, and all their sins, and shall put them, with an oath uttered and expressed with the Great and glorious Name, upon the head of the goat, and send (him) away by the hand of a man prepared from the year foregoing, to take him into a rocky desert which is Beth-hadurey;
and the goat shall bear upon him all their sins into a desert place; and the man shall send forth the goat to a rocky desert; and the goat will go up on the mountains of Beth-hadurey, and a tempestuous wind from the presence of the Lord will carry him away, and he will die.
And Aharon shall enter the tabernacle of ordinance, and take off the robes of fine linen with which he was attired at the time of his going into the holy place, and shall lay them aside there.
Then shall he wash his flesh in the sanctuary, and afterward attire himself, and withdraw, and come forth, and perform his burnt offering and the burnt offering of the people, and make atonement for himself and for his people.
And the fat of the sin offering he shall burn at the altar.
And he who led away the goat to Azazel shall wash his clothes, and bathe his flesh in forty seahs of water, and afterward he may enter the camp.
But the bullock for the sin offering, and the goat for the sin offering, whose blood was brought into the sanctuary to make atonement, shall be carried away upon carriages by the hands of young men who are priests; and they shall bear them without the camp, and burn them with fire, their skin, their flesh, and their dung.
And he who burneth them shall wash his clothes, and bathe his flesh in forty seahs of water, and afterwards he may enter the camp.
And this shall be to you for an everlasting statute: in the seventh month, it is the month Tishri, on the tenth day of the month, you shall humble your souls, (abstaining) from food, and from drinks, and from the use of the bath, and from rubbing, and from sandals, and from the practice of the bed: nor shall you do any work, neither the native-born nor the stranger who dwelleth among you.
For on this day be shall make ATONEMENT for you to cleanse you from all your sins; and you shall confess your transgressions before the Lord, and shall be clean.
It is a Sabbath of rest to you: no work of business shall you do, but shall humiliate your souls. It is an everlasting statute.

And the priest who is anointed, and who hath offered his oblation to minister instead of his father, shall be clothed in the robes of fine linen, even the consecrated robes.
And he shall make atonement for the Holy of Holies, and for the tabernacle of ordinance, and for the altar; and for the priests, and for all the people of the congregation, shall he atone, with confession of words.
And this shall be to you for an everlasting statute, to expiate the children of Israel from all their sins, once in the year. And Aharon did as the Lord commanded Mosheh.

Chapter 17

And the Lord spake with Mosheh, saying:
Speak with Aharon and with his sons, and with the sons of Israel, and tell them: This is the word which the Lord hath commanded, saying:
A man of the house of Israel, young or old, who shall kill as a sacrifice a bullock, or lamb, or goat in the camp, or who killeth it without the camp,
and bringeth it not to the door of the tabernacle of ordinance to offer it an oblation before the Lord, before the tabernacle of the Lord, the blood of slaughter shall be reckoned to that man, and it shall be to him as if he had shed innocent blood, and that man shall be destroyed from his people.
In order that the sons of Israel may bring their sacrifices which they have heretofore killed on the face of the field, they may henceforth bring them before the Lord, at the door of the tabernacle of ordinance, unto the priest, and sacrifice their consecrated victims before the Lord.
And the priest shall sprinkle the blood upon the altar of the Lord, at the door of the tabernacle of ordinance, and burn the fat, to be received with acceptance before the Lord.
Neither shall they offer any more their sacrifices unto idols which are like unto demons, after which they have wandered. This shall be an everlasting statute to them, unto their generations.
And thou shalt tell them: A man, whether young or old, of the house of Israel, or of the strangers who sojourn among you, who shall sacrifice a burnt offering, or consecrated oblation,
and bring it not to the door of the tabernacle of ordinance, to be made an oblation before the Lord, that man shall be destroyed from his people.
A man also, whether young or old, of the house of the family of Israel, or of the strangers who sojourn, in dwelling among them, who shall eat any blood, I will cause employment to turn away (or cease) from that man who eateth any blood, and will destroy him from among his people.
Because the subsistence of the life of all flesh is in the blood, and I have given it to you for a decree, that you shall bring the blood of the victim unto the altar to make atonement for the blood of your lives, because the blood of the victim is to atone for the guilt of the soul.
Therefore have I said to the sons of Israel, Beware lest any man among you eat the blood. Neither shall the strangers who sojourn by dwelling among you eat the blood.
And any man, whether young or old, of the house of the stock of Israel, or of the sojourners who sojourn by dwelling among you, who hunteth venison of beast or fowl proper to be eaten, shall pour out its blood when it is killed; and if what he hath killed be not destroyed (or strangled?), let the blood be covered with dust.
Because the subsistence of the life of all flesh is its blood; it is its life; and I have told the sons of Israel, You shall not eat the blood of any flesh; for the subsistence of the life of all flesh is its blood: whosoever among you eateth it shall be destroyed.

And any man who shall eat flesh which hath been thrown away on account of having been strangled (or corrupted), or the flesh of that which hath been torn, (any man,) whether native or sojourner, shall wash his clothes, and bathe in forty seahs of water, and be unclean until evening when he shall be clean;
but if he be perverse and will not wash, nor bathe his flesh, he shall bear his transgression.

Chapter 18

And the Lord spake with Mosheh, saying:
Speak with the sons of Israel, and say to them, I am the Lord your God.
After the evil work of the people of the land of Mizraim, among whom you have dwelt, you shall not do; so likewise, after the evil work of the people of the land of Kenaan, whither I am bringing you, ye shall not do, neither shall you walk according to their laws;
but you shall perform the orders of My judgments, and observe My statutes to walk in them: I am the Lord your God.
And you shall keep My statutes, and the order of My judgments, which if a man do he shall live in them, in the life of eternity, and his portion shall be with the just: I am the Lord.
No man, either young or old, shall come nigh to any of the kindred of his flesh to dishonour (their) nakedness by carnality, or by the knowledge of their nakedness. I am the Lord.
The nakedness of thy father, or the nakedness of thy mother, thou shall not dishonour. A woman shall not lie with her father, nor a man with his mother; she is thy mother: thou shalt not discover her nakedness.
The nakedness of thy father's wife thou shalt not dishonour, for it is the nakedness of thy father.
The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, (or of her) whom, thy father begat by another wife, or of thy mother, whom thy mother bare by thy father or by another husband, thou shalt not dishonour.
The nakedness of thy son's daughter, or the daughter of thy daughter, thou shalt not dishonour, because they are as thy own nakedness.
The nakedness of thy father's wife's daughter, who hath been begotten of thy father, she is thy sister, thou shalt not dishonour.
The nakedness of thy father's sister thou shalt not dishonour; she is of kin to thy father's flesh.
The nakedness of thy mother's sister thou shall not dishonour; for she is of kin to thy mother's flesh.
The nakedness of thy father's brother thou shalt not dishonour, nor come nigh to his wife carnally; she is the wife of thy father's brother.
The nakedness of thy daughter-in-law thou shalt not dishonour; she is the wife of thy son, thou shalt not dishonour her nakedness.
The nakedness of thy brother's wife thou shalt not dishonour in the life-time of thy brother, or after his death, if he have children; for it is the nakedness of thy brother.
The nakedness of a woman and of her daughter thou shalt not dishonour, neither shalt thou take her son's daughter or the daughter of her daughter, to dishonour their nakedness; for they are of kin to her flesh; it is corruption.
Neither shalt thou take a wife in the lifetime of her sister, to aggrieve her by dishonouring her nakedness, over her, all the days of her life.
And unto the side of a woman in the time of the separation of her uncleanness thou shalt not draw nigh to dishonour her nakedness.
Nor unto the side of thy neighbour's wife shalt thou come to defile her.
And of thy offspring thou shalt not give up any to lie carnally with the daughters of the Gentiles, to perform strange worship; nor shalt thou profane the Name of thy God: I am the Lord.

Nor with a male person shalt thou lie as with a woman; it is an abhorrent thing.
Neither shalt thou lie with any beast to corrupt thyseIf therewith nor shall any woman approach before a beast for evil pleasure; it is confusion.
Defile not yourselves by any one of all these; for by all these have the peoples defiled themselves whom I am about to drive away from before you.
And the land hath been defiled, and I have visited the guilt upon it, and the land delivereth itself of its inhabitants.
But you, O congregation of Israel, observe My statutes, and the order of My judgments, and commit not one of these abominations, neither (you who are) native born, or the strangers who sojourn among you.
For these abominable things have been done by the men of the land who have been before you, so that the land hath been polluted:
lest, when you pollute the land, it cast you forth, as it will have delivered itself of the people that were before you.
For whoever committeth any one of these abominations, the souls who do so shall be destroyed from among their people.
Observe you (then) the keeping of My Word, in being careful to avoid the practice of these abominable rites, which have been practised in the land before you, and the defilement of yourselves by them: I am the Lord.

Chapter 19

And the Lord spake with Mosheh, saying:
Speak with the whole congregation of the sons of Israel, and say to them: Ye, shall be holy, for I the Lord your God am Holy.
Let every man revere his mother and his father, and keep the days of My Sabbaths: I am the Lord your God.
Go not astray after the worship of idols, nor make gods for yourselves that are molten: I am the Lord your God.
And when you sacrifice the consecrated victims before the Lord, you shall make the sacrifice acceptable.
On the day that it is sacrificed you may eat of it, and on the day following; but what remaineth on the third day shall be burned with fire.
But if it be indeed eaten on the third day, it is profaned, and shall not be accepted.
And he who eateth it shall receive (the penalty of) his sin; for he hath profaned the holy of the Lord, and that man shall be destroyed from among his people.
And in the time that you reap the harvest of your land you shall not finish one corner that is in the circuit of thy field, and the (full) ingathering of thy harvest thou shalt not collect.
Neither mayest thou shake out thy vines; (the whole of) their bunches, and the remnant of thy vines thou shalt not gather: thou shalt leave them for the poor and for the strangers at the time of their collection: I am the Lord your God.
Sons of Israel, My people, you shall not steal, nor prevaricate, nor do fraudulently one man with his neighbour.
Sons of Israel, My people, let no one of you swear by My Name in vain, to profane the Name of thy God: I am the Lord.
Thou shalt not be oppressive (hard) upon thy neighbour, nor take away by force, nor let the hire of the hireling be remaining all night at thy side until the morning.
Thou shalt not curse one who heareth not, nor set a stumbling-block before the blind, but shalt fear thy God: I am the Lord.
Thou shalt not act falsely in the order of judgment ment neither accept the face of the poor, nor honour the face of the great but in truthfulness shalt thou judge thy neighbour.

Thou shalt not go after the slanderous tongue, which is cruel as a sword that killeth with its two edges in uttering false accusations to afflict thy people. Thou shalt not hinder the acquittal of thy neighbour in witnessing against him in the judgment: I am the Lord.
Speak not bland words with your lips, having hatred to your brother in your hearts; but reproving you shall reprove your neighbour; and though it make you ashamed, you shall not contract sin in account of him.
Be not revengeful, nor cherish animosity against the children of thy people; but thou shalt love thy neighbour himself, as that though there be (cause of) hatred with thee thou mayest not do (evil) to him: I am the Lord.
You shall keep My statutes. Thy cattle shall not be made to gender with various kinds, neither sow thy field with mixed seeds, nor put upon thee a garment of divers materials, (as) wool and linen.
And if a man lie carnally with a woman, and she be an (Israelitish) handmaid (about to be) made free, and betrothed to a free man, but her redemption not altogether completed by (the payment of) the money, or the written instrument of liberation not having been given to her, let inquisition be made for judgment: she is liable to be chastised, but he is not. But it shall not be considered a matter of putting to death, because she was not altogether free. (Deut. xxii. 22-24.)
And the man who lay with her must bring his trespass offering to the door of the tabernacle of ordinance, a ram for a trespass offering.
And the priest shall make atonement with the ram of his trespass offering before the Lord, for his sin that he hath sinned; and the sin that he hath sinned shall be forgiven.
And when you have come into the land, and have planted any tree that may be eaten of, you shall verily circumcise the fruit of it; three years shall it be to you for rejection, to be destroyed; it shall not be eaten.
And in the fourth year all the fruit of it shall be consecrated, (a token of) praise before the Lord delivered for the priest (or, to be redeemed from the priest).
But in the fifth year thou mayst eat the fruit of it; for produce will be increased to you from the heavens: I am the Lord your God.
You shall not eat the flesh of any sacrifice while the blood remaineth in the veins. You shall not be observers of auguries, after the sanhedrin of the speculators.
You shall not round off the (hair on) the sides of your heads, nor shave the corners of your beards.
And a corrupting incision for the soul of the dead thou shalt not make in thy flesh, neither set upon yourselves an inscription by the incutting of any figurated sign: I am the Lord.
You shall not profane your daughters to give them up to fornication: neither delay to give your daughters unto a husband in their proper ages, lest they go astray by fornication after the people of the land, and the land be filled with whoredom.
The days of My Sabbaths You shall keep, and go unto My sanctuary with reverence: I am the Lord.
Go not astray after those who inquire of impostors, or bring up the dead, or interrogate the bone of Jeddua: neither be ye inquirers with them, to pollute yourselves thereby I am the Lord your God.
You shall rise up before the aged who instruct in the law and honour the presence of the wise, and fear thy God: I am the Lord.
And if a stranger becometh a sojourner, and settleth among you in your land, you shall not molest him with hard words:
but the stranger who sojourneth among you shall be (treated) as the native born, and thou shalt love him as thyseIf: that which is hateful unto thee, thou shalt not do unto him; for ye were sojourners in the land of Mizraim: I am the Lord your God.

You shall not deal falsely in the ordering of judgment; in the admeasurement of summer and winter; in weight and measure, in heaping up, or in sweeping off:
but balances of truth, weights of truth, measures of truth, and tankards of truth, shall yours be. I am the Lord our God who brought you redeemed from the land of Mizraim:
and you shall observe all My statutes, and all the ordinations of My judgments, and do them: I am the Lord.

Chapter 20

And the Lord spake with Mosheh, saying:
And with the sons of Israel speak thou, to say: A man of the family of the sons of Israel, whether young or old, who shall make (an offering) of his offspring unto Molek to be burned in the fire, shall be verily put to death: the people of the house of Israel shall punish his guilt by the infliction of stones;
and I will cause a reverse, to make prosperity to cease with that man, and will cut him off from among his people; because he gave his offspring in strange worship to pollute My sanctuary and to profane My holy Name.
And if the people of the house of Israel hiding hide their eyes from that man, when he giveth his offspring unto strange worship, that they might not kill him,
then will I appoint a reverse, to make a controversy against that man, and against his family who protect (cover) him, to chastise (them) with afflictions; and him will I destroy, and all who follow him to wander after strange worship, from among their people.
And the man who turns aside to inquire of the impostors, or to seek to bring up the dead, or to inquire by the bone of Jeddua, to go astray after them, I will appoint a reverse to punish that man, and will destroy him by a plague from among his people.
But sanctify yourselves, and be holy in your bodies, that your prayers may be received with acceptance: I am the Lord who sanctifies you.
And observe My statutes and perform them: I am the Lord who sanctifies you.
For the young man or the old man who curseth his father or his mother by the revealed Name, shall be verily put to death by the casting of stones; because he hath cursed his father or his mother, he is guilty of death.
And the man who by adultery defileth the wife of (another) man, or who committeth adultery with the wife of his married neighbour, shall be verily put to death, by strangulation, with the hard towel in the tender part (?): and on account of a betrothed person, by the casting of stones: both the adulterer and the adulteress (shall die).
And a man who lieth with his father's wife, whether his own mother or another wife, and who hath dishonoured the nakedness of his father shall be verily put to death: both of them are guilty of death by the casting of stones.
And if a man lieth with his daughter-in-law, both of them shall be put to death; they have wrought confusion, they are guilty of death by the casting of stones.
And if a man lie with a man as with a woman, they have wrought abomination; both of them shall die by the stoning of stones.
And if a man take a wife and her mother, it is fornication let them be burned with fire with melted lead in their mouth, that fornication may not be among you.
And a man who lieth with a beast shall be surely put to death with the stoning of stones, and the beast shall be slain with spikes.
And if a woman approacheth the side of any beast that it may have to do with her, they shall be slain; the woman by the casting of stones, and

the beast by the slaughter of spikes, they shall die; for they are deserving of death.
And if a man lie with his sister, his father's daughter, or the daughter of his mother, and he dishonour her nakedness, it is depravity: for I showed mercy with the first ones, on behalf of the peopling of the world by them, while as yet I had not promulged the law in the world: but after the law hath been declared in the world, every one who committeth these things shall be destroyed by mortality, and the children of their people shall witness their punishment; for he who hath dishonoured the nakedness of his sister shall be guilty of death.
And a man who lieth with a woman who is unclean, and dishonoureth her nakedness, they shall both of them be destroyed by a plague from among their people.
Nor shalt thou dishonour the nakedness of thy mother's sister nor thy father's sister; for he hath dishonoured the flesh of his near kin: they shall receive the penalty of their guilt in dying.
And if a man lie with the wife of his father's brother, he hath dishonoured the nakedness of his father's brother: they shall receive their punishment; they shall be consumed by mortality; without children shall they die.
And if a man take the wife of his brother during his life, it is an abomination: he hath dishonoured the nakedness of his brother; without children shall they be.
But you, the congregation of Israel, shall observe all My statutes, and all the ordinations of My judgments, and do them; that the land into which I am to bring you to dwell in it may not cast you out:
and walk not after the laws of the peoples whom I drive away from before you; for they have committed all these abhorrent things, and My Word hath abhorred them.
But I have told you to beware of these horrors, that you may inherit their land; and I will give it you to possess it, a land producing milk and honey I am the Lord your God who have separated you from the nations.
And you shall make distinction between the animal which is fit to be eaten, and that which it is improper to eat; and between the fowl which it is improper to eat, and that which is fit to be eaten. Defile not your souls by (eating of) the animal that is torn by a wild beast, or the bird torn by the falcon, or anything that creepeth upon the which I have from you for their uncleanness.
And you shall be holy before me; for holy am I, the Lord, who have chosen you, and separated you from the nations to be wor-shippers before Me.
And the man or the woman who hath in them (the spirit of) divination or necromancy shall die by the casting of stones; for they are guilty of death.

Chapter 21

AND the Lord spake to Mosheh, saying: Speak unto the priests, the men of the children of Aharon, that they keep themselves apart from defilement and thus shalt thou say to them: For a man who is dead, (the priest) shall not defile himself among his people;
but for a woman who is of kin to his flesh, for his daughter, and for his father, and for his son, and for his daughter, and for his brother,
and for his sister, a virgin who is nigh to him, and who hath neither been betrothed, nor married to a husband, for her he may defile himself.
The husband shall not defile himself on account of his wife, except so far as it is right for him; but for a relative of those who do the work of his people he may defile himself.
They shall not mark themselves between their eyes, nor set a mark upon their heads, nor cut away the corners of their beards, nor make any incision in their flesh:

but they shall be holy before their God, and shall not profane the name of their God;
They shall not take to wife a woman who hath gone astray by fornication, or who was born illegitimate, nor a woman who hath been put away, whether from her husband or the husband's brother, may they take; for he is to be holy before his God.
Thou shalt sanctify him unto the priesthood; for the oblation itself of thy God he is to offer: he shall be holy to thee, and thou shalt not make him profane: I, the Lord who sanctify you, am holy.
And if the betrothed daughter of a man of the priesthood profane herself, by going astray in fornication; if, while she is yet in her father's house, she is guilty of fornication, she shall be burned with fire.
And the high priest who hath been anointed over his brethren, and upon whose head the anointing oil was poured, and who offered his oblation to be arrayed in the (holy) robes, shall not make his head bare, nor either rend or tear his garment in the hour of grief.
Nor unto any person who is dead shall he go in, nor for his father or his mother make himself unclean.
And he shall not go forth from the sanctuary, or profane the sanctuary of his God; for the anointing oil of his God is upon him: I am the Lord.
And he shall take a wife who is in her virginity;
but a widow, or a divorced person, or one who was born of depraved parents, or who hath gone astray by fornication, such as these be shall not take; but a virgin proper shall he take to wife from the daughters of his people.
Neither shall he profane his offspring among his people; for I the Lord do sanctify him.
And the Lord spake with Mosheh, saying:
Speak with Aharon, saying: No man of thy sons in the families of their generations who hath a blemish in him shall be qualified to offer the oblation of his God:
for no man who hath a blemish in him shall offer. A man who is blind or lame, or stricken in his nostrils, or mutilated in his thigh,
or a man who hath a broken foot, or a broken hand
or whose eyelids droop so as to cover his eyes, who hath no hair on his eyelids; or who hath a suffusion of whiteness with darkness in his eyes; or who hath the dry scurvy, or who is full of the blotches of Egypt, or whose testicles are swollen or shrunk,
no man, a priest of the race of Aharon the priest who hath in him any such blemish, shall be qualified to offer the oblations of the Lord. He hath a blemish, and it is not meet for him to offer the oblation of his God.
Nevertheless he may support himself with the residue of the oblations of his God which remaineth of the most holy and of the holy (offerings);
only he must not enter within the veil, nor approach the altar; for a blemish is in him, and he shall not profane My sanctuary; for I the Lord do sanctify them.
And Mosheh spake with Aharon and with his sons, and with all the sons of Israel.

Chapter 22

And the Lord spake with Mosheh, saying:
Speak with Aharon and with his sons, that they keep apart from the consecrated things of the children of Israel, and profane not the Name of My Holiness (in whatever) they hallow before Me: I am the Lord.
Say to them, Take heed in your generations: whatever man of all your sons who shall offer things hallowed, which the children of Israel have consecrated before the Lord, having his uncleanness upon him, that man shall be destroyed with a stroke of death before Me: I am the Lord.

Any man, young or old of the offspring of Aharon, who is a leper, or hath a running issue, shall not eat of things consecrated till he be clean: and whoever toucheth any uncleanness of man, or one from whom uncleanness hath proceeded,
or who toucheth any reptile that maketh unclean, or (the corpse of) a dead man which maketh unclean, or any of the uncleanness of his life,
the man being a priest who toucheth such shall be unclean until the evening, and may not eat of the holy things, except that he wash his flesh in forty seahs of water.
And when the sun hath set and he be fit, he may afterward eat of the holy things; for they are his food.
But of a dead carcase, or (that which hath been) killed (by violence), he may not eat to defile himself therewith. I am the Lord.
But the sons of Israel shall observe the keeping of My Word, that they may not bring sin upon themselves, nor die for it by the flaming fire; because they have profaned it: I am the Lord who sanctify them.
No stranger or profane person shall eat of a consecrated thing, (neither) a son of Israel who is an inmate of the priest, nor any hireling, may eat of the hallowed thing.
But if the priest buy a man a stranger with the price of his money, he may eat of it, and such as have grown up in his house may eat of his bread.
And the daughter of a priest, if she be married to a man a stranger, may not eat of things set apart by consecration.
But if the daughter of a priest be a widow, or be divorced and having no child by him hath returned to her father's house, and hath not been wedded to a brother-in-law, (Deut. xxv. 5,) she, being as in the days of her youth, and not being with child, may eat of her father's meat; but no stranger shall eat thereof.
And if a man of Israel eat that which is consecrated unknowingly, let him add a fifth part of its value to it, and give the (price of the) holy thing unto the priest.
Let them not profane the sacred things of the children of Israel which are set apart unto the Name of the Lord,
nor let the sin of their trespass be found upon them, by eating in uncleanness their consecrated things; for I am the Lord who do sanctify them.
And the Lord spake with Mosheh, saying:
Speak with Aharon and with his sons and with all the children of Israel: -A man, whether young or old, of the house of the family of Israel, or of the strangers who are in Israel, who shall offer his oblation of any of their vows, or their free will offerings which they present before the Lord for a burnt sacrifice,
to be acceptable for you, it shall be perfect, a male of the bullocks, of the lamb, or of the young goats.
But anything that hath a blemish you shall not offer; for that will not be acceptable from you.
And if a man will offer a consecrated victim before the Lord to fulfil a vow, or as a free will offering, from the herd, or from the flock, it must be perfect to be acceptable; no blemish shall be in it.
Whatever is blind, or broken-boned, or stricken in the eyelids, or whose eyes are stricken with a mixture of white and dark, or one filled with scurvy or the blotches murrain, you shall not offer before the Lord, nor present an oblation of them on the altar before the Lord.
A bullock or a ram that hath superfluity or deficiency of the testicles, you may make a free will offering, but for a vow it will not be acceptable.
That which is crushed, or ruptured, or diseased, or enervated, you shall not offer to the Name of the Lord; and in your land you shall not emasculate.

And from the hand of a son of the Gentiles you shall not offer the oblation of your God of any of these, because their corruption is in them; a blemish is in them, they are profane, they shall not be acceptable for you.
And the Lord spake with Mosheh, saying
(to the effect that): What time thou callest to our mind the order of our oblations, as they shall be offered year by year, being our expiatory offering for our sins, when on account of our sins (such sacrifices are required), and we have none to bring from our flocks of sheep, then shall a bullock be chosen before him, in memorial of the righteousness of the elder who came from the cast, the sincere one who brought the calf, fat and tender, to Thy Name. A sheep is to be chosen, secondly, in memory of the righteousness of him who was bound as a lamb on the altar, and who stretched forth his neck for Thy Name's sake, while the heavens stooped down and condescended, and Izhak beheld their foundations, and his eyes were blinded by the high things; on which account he was reckoned to be worthy that a lamb should be provided for him as a burnt offering. A kid of the goats is to be chosen likewise, in memorial of the righteousness of that perfect one who made the savoury meat of the kid, and brought it to his father, and was made worthy to receive the order of the blessing: wherefore Mosheh the prophet explaineth, saying: Sons of Israel, my people, When a bullock, or a lamb, or a kid is brought forth according, to the manner of the world, it shall be seven days after its dam, that there may be evidence that it is not imperfect; and on the eighth day and thenceforth, it is acceptable to be offered an oblation to the Name of the Lord.
Sons of Israel, my people, as our Father in heaven is merciful, so shall you be merciful on earth: neither cow, nor ewe, shall you sacrifice along with her young on the same day.
And when you offer a sacrifice of thanksgiving to the Name of the Lord, you shall offer so as to be accepted.
It shall be eaten on that day, none shall remain till the morning: I am the Lord.
And you shall observe My commandments to do them I am the Lord who give a good reward, to them who keep My commandments and My laws.
Nor shall you profane My Holy Name, that I may be hallowed among the children of Israel. I am the Lord who sanctify you,
having brought you forth redeemed from the land of Mizraim, that I may be to you Eloah: I am the Lord.

Chapter 23

And the Lord spake with Mosheh, saying:
Speak with the sons of Israel, and say to them, The orders of the time of the Festivals of the Lord, which you shall proclaim as holy convocations, these are the orders of the time of My festivals.
Six days shalt thou do work, and the seventh day (shall be) a Sabbath and a rest, a holy convocation. No manner of work may you do; it is a Sabbath to the Lord in every place of your habitations.
These are the times of the Festivals of the Lord, holy convocations which you shall proclaim in their times:
In the month of Nisan, on the fourteenth day of the month, between the suns (shall be) the time for the sacrifice of the Pascha to the Name of the Lord.
And on the fifteenth day of this month the feast of unleavened cakes to the Name of the Lord. Seven days you shall eat unleavened bread.
On the first day of the feast a holy convocation shall be to you; ye shall do no work of labour,

but offer the oblation to the Name of the Lord seven days; in the seventh day of the feast shall be a holy convocation; you shall do no work of labour.
And the Lord spake with Mosheh, saying:
Speak with the sons of Israel, and say to them: When you have entered into the land which I give you, and you reap the harvest, you shall bring the sheaf of the first fruits of your harvest unto the priest;
and he shall uplift the sheaf before the Lord to be accepted for you. After the first festal day of Pascha (or, the day after the feast-day of Pascha)
on the day on which you elevate the sheaf, you shall make (the sacrifice of a lamb of the year, unblemished a burnt offering unto the Name of the Lord:
and its mincha, two tenths of flour, mingled with olive oil, for an oblation to the Name of the Lord, to be received with acceptance; and its libation, wine of grapes, the fourth of a hin.
But neither bread nor parched corn (of the ripe harvest) nor new ears may you eat until this day, until the time of your bringing the oblation of your God: an everlasting statute unto your generations in all your dwellings.
And number to you after the first feast day of Pascha, from the day when you brought the sheaf for the elevation, seven weeks; complete they shall be.
Until the day after the seventh week you shall number fifty days, and shall offer a mincha of the new bread unto the Name of the Lord.
From the place of your dwellings you are to bring the bread for the elevation; two cakes of two-tenths of flour, which must be baked with leaven, as first fruits unto the Name of the Lord.
And with that bread you are to offer seven lambs of the year, unblemished, and a young bullock without mixture (of colour), the one for a sin offering, and two lambs of the year for a sanctified oblation.
And you shall make (a sacrifice) of a young goat without mixture, the one for a sin offering and two lambs of the year for a sanctified oblation.
And the priest shall uplift them with the bread of the first fruits, an elevation before the Lord, with the two lambs; they shall be holy to the Name of the Lord, and shall be for the priest.
And you shall proclaim with life and strength that self-same day, that at the time of that day there shall be to you a holy convocation: you shall do no work of labour: it is an everlasting statute in all your dwelling for your generations.
And when you reap the harvest of the ground, you shall not finish one corner that is in thy field at thy reaping nor shalt thou gather the gleanings of thy harvest, but leave them for the poor and the strangers: I am the Lord thy God.
And the Lord spake with Mosheh, saying:
Speak with the children of Israel, saying: In Tishri, which is the seven month, shall be to you a festival of seven days, a memorial of trumpets, a holy convocation.
No work of labour may you do, but offer an oblation before the Lord unto the Name of the Lord.
And the Lord spake with Mosheh saying:
But on the tenth day of this seventh month is the Day of Atonement; a holy convocation shall it be to you, and you shall humble your souls, (abstaining) from food, and from drink, and from the use of the bath, and from anointing, and the use of the bed, and from sandals; and you shall offer an oblation before the Lord,
and do no work on this same day; for it is the Day of Atonement, to make atonement for you before the Lord your God.
For every man who eateth in the fast, and will not fast that same day, shall be cut off by death from among his people.

And every man who doeth any work on that same day, that man will I destroy with death from among his people.
No work of labour may you do an everlasting statute for your generations, in all your dwellings.
It is a Sabbath and time of leisure for you to humble your souls. And you shall begin to fast at the ninth day of the month at even time; from that evening, until the next evening, shall you fast your fast, and repose in your quietude, that you may employ the time of your festivals with joy.
And the Lord spake with Mosheh, saying:
Speak with the sons of Israel: In the fifteenth day of this seventh month shall be the Feast of Tabernacles, seven days unto the Name of the Lord.
On the first day of the feast is a holy convocation; no work of labour may you do.
Seven days you shall offer an oblation to the Name of the Lord, you shall gather together to pray before the Lord for rain; no work of labour may you do.
These are the times of the order of the Lord's festivals which you are to convoke for holy convocations, to offer an oblation to the name of the Lord, a burnt sacrifice and a mincha, sanctified offerings and libations, the rite of a day in its day;
beside the days of the Lord's Sabbaths, beside your gifts, and beside your vows, and beside your free-will offering which you bring before the Lord.
But on the fifteenth of the seventh month, at the time when you collect the produce of the ground, you shall solemnize a festival of the Lord seven days. On the first day, rest; and on the eighth day, rest.
And of your own shall you take on the first day of the feast, the fruits of praiseworthy trees, citrons, and lulabin, and myrtles, and willows that grow by the brooks; and you shall rejoice before the Lord your God seven days.
And you shall solemnize it before the Lord seven days in the year, by an everlasting statute in your generations shall you observe it in the seventh month.
In tabernacles of two sides according to their rule, and the third a handbreadth (higher), that its shaded part may be greater than that into which cometh the sunshine; to be made for a bower (or shade) for the feast, from different kinds (of materials) which spring from the earth and are uprooted: in measure seven palms, but the height within ten palms. In it you shall sit seven days; the males in Israel, and children who need not their mothers, shall sit in the tabernacles, blessing their Creator whenever they enter thereinto.
That your generations may know how, under the shadow of the cloud of glory, I made the sons of Israel to dwell at the time that I brought them out redeemed from the land of Mizraim.
And Mosheh declared the time of the orders of the Lord's festivals, and taught them to the sons of Israel.

Chapter 24

And the Lord spake with Mosheh,saying:
Command the children of Israel that they bring of their own, pure beaten olive oil for the light, that the lamps may burn continually, on the day of Sabbath, and on the day of work;
outside of the veil of the testimony for evermore, because the Shekinah dwelleth in Israel: in the tabernacle of ordinance shall Aharon order it from evening till morning before the Lord continually, by an everlasting statute unto your generations.
.. .
And thou shalt take flour, and bake thereof twelve cakes, according to the twelve tribes; two tenths shall be one cake.

And thou shalt set them in two orders (rows), six in one order, and six in the other upon the table in its purity, as it is ordained before the Lord.
And thou shalt put upon the orders pure frankincense, that it may be an oblation of memorial bread before the Lord.
From Sabbath day to Sabbath day he shall order it anew before the Lord continually from the children of Israel. This shall be an everlasting statute.
And it shall be for Aharon and for his sons, and they shall eat it after they have taken it from off the table in the holy place; for it is most sacred to him of the oblations of the Lord by an everlasting statute.
But a wicked man, a rebel against the God of heaven, had come out of Mizraim, the son of the Mizraite man who had killed the man of Israel in Mizraim, and had gone in unto his wife, who conceived and bare a son among the children of Israel. And while the Israelites were dwelling in the wilderness, he had sought to spread his tent in the midst of the tribe of the children of Dan; but they would not permit him, because in the arrangements of Israel every man dwelt with his family by the ensigns of the house of their fathers. And they contended together in the camp, and the son of the Israelitess with a man of Israel, who was of the tribe of Dan, went to the house of judgment;
and when they had come out from the house of judgment, where he had been condemned, the son of the daughter of Israel expressed and reviled the great and glorious Name of Manifestation which he had heard at Sinai, and defiled and execrated; and the name of his mother was Shelomith, the daughter of Dibree, of the tribe of Dan.
This is one of four judgments which were brought in before Mosheh the prophet, who decided them by the dictate of the Word, who is above. They were judgments about money and about life. In judgments on money Mosheh was prompt; but in the judgment on life he was deliberate (or slow by delay) each (party) Mosheh said, I have not heard: that he might teach the chiefs of the Sanhedrin of Israel, who were to arise after him, to be prompt in judgments respecting money, but slow in judgments that affected life; and not to be ashamed to inquire for counsel in cases that should be too hard for them, forasmuch as Mosheh, Rabban of Israel, had need to say, I have not heard. Therefore they shut him up in the house of confinement till the time that it should be explained to them by the decree of the Word of the Lord.
And the Lord spake with Mosheh, saying:
Bring forth the blasphemer without the camp, and let the witnesses who heard his blasphemy, and the judges, lay their hands upon his head, and let the whole congregation stone him with stones.
And speak thou with the sons of Israel, saying: A man young or old who shall blaspheme the known Name of his God shall bear his sin.
Whosoever expresseth and revileth the Name of the Lord shall verily be put to death; all the congregation shall cast stones upon him, whether he be a sojourner or native-born, when he hath blasphemed the Name that is Alone, he shall die.
And if a man destroy the life of any one of the children of Israel, he shall verily be put to death by the sword.
And he who destroyeth the life of an animal shall make it good, a living animal for a living one.
And a man who inflicteth a blemish on his neighbour, whatsoever he hath done it shall be done unto him:
the value of a fracture for a fracture; the value of an eye for an eye; the value of a tooth for a tooth; whatsoever blemish he inflicteth upon the man, the same shall be rendered unto him.
He who killeth a beast shall restore it; but be who slayeth a man shall be slain.

One judgment shall you have for the stranger and for the native; for I am the Lord your God.
And Mosheh spake with the sons of Israel, and they brought forth the blasphemer without the camp, and stoned him with stones; and the sons of Israel did it, by laying their hands upon, leading him away hanging, and burying him, as the Lord had commanded Mosheh.

Chapter 25

AND the Lord spake with Mosheh in the mountain of Sinai, saying:
Speak with the children of Israel, and say to them: When you have entered into the land that I will give to you, then shall the ground rest for a rest before the Lord.
Six years you shall sow your fields, and six years prune your vineyards and gather in the fruit;
but in the seventh year there shall be a rest of remission to the earth, that she may rest before the Lord; you shall not sow your fields, nor prune your vineyards.
The after crop which remaineth from your harvests you may not reap, nor of your later grapes make a vintage; a year of remission it shall be unto the earth;
but the remission of the ground shall be to you for food, to thee, to thy servant, and to thine handmaid, and to thy hireling, and to the stranger who dwelleth with thee;
and for thy cattle and for the animals that are in thy land shall be the produce of it (also).
And thou shalt number to thee seven Sabbaths of years, seven times seven years, and they shall be to thee the sum of the days of seven Sabbaths (or remissions, shemittin) of years, forty and nine years.
And thou shalt make the voice of the trumpet to sound a jubilee in the seventh month, on the tenth day of the month, on the Day of the Expiations thou shalt make the voice of the trumpet of Liberty to pass through all your land.
And you shall sanctify that year, the fiftieth year, and proclaim liberty in the land of Israel to all the inhabitants; Jubela shall it be to you, and you shall return every man to his inheritance, and every man unto his family, you shall return.
The year of Jubela shall that fiftieth be to you: ye shall not sow, nor reap the after crop, nor make vintages of the grapes which have been let alone.
For that Jubela shall be sacred to you, the produce of the field shall you eat.
In this year of Jubela you shall return every man unto his inheritance.
And when you sell sales to your neighbours, or you buy disposable (or moveable) goods from the hand of your neighbours, it is not allowable for a man to defraud his neighbour.
Sons of Israel, My people, if you sell a field or a vineyard, according to the sum of the number of years after the Jubela you shall buy of your neighbour; according to the number of years for gathering the produce they shall sell it to you;
according to the greatness of the amount of the years shall the price be enlarged; and according to the smallness of the amount of the years the price shall be diminished, because he sells to thee the amount of the fruitage to be ingathered.
And you shall not overreach one man his neighbour by hard words, but fear your God: I am the Lord your God.
And you shall perform My statutes, and observe the order of My judgments and do them, that you may dwell upon the land securely.
And the land will yield her produce, and you shall eat and be satisfied, and dwell upon the land in security.

But if you say, What shall we eat in the seventh year; behold, we sow not, nor ingather even the after crop of our provision?
I will command My blessing upon you from my treasures of goodness, which are in the heaven of My Presence, in the sixth year, and it will create produce that will suffice for three years.
But you shall sow in the eighth year, and eat of the old produce of the sixth year until the ninth year; until the time of the incoming of the new produce, shall you eat of the old.
And the land of Israel shall not be sold absolutely, for the land is Mine; for you are sojourners and guests with Me.
And in all the land of your possession you shall let the ground have redemption.
And if thy brother hath become poor and hath sold his possession, his redeemer who is near of kin to him may come and redeem the sale of his brother.
But if a man have no one who is qualified to redeem that which he hath sold, and it befall to his own hand to find the price of its redemption, then let him count the sum of the years of its sale, and give the amount to the man who bought it, and return to his possession.
But if his hand meet not with the price that he should give him, then the property sold shall (remain) in the hand of him who bought it until the year of Jubela, and shall then go out without money, and he shall return to his possession.
And if a man sell a dwelling-house, in a town surrounded by a wall, it may have redemption until the completing of the year from its sale: from time to time shall be its redemption.
But if it be not redeemed at the completing of the full year, the house that is in a walled town shall be confirmed absolutely to him who bought it, unto his generations: it shall not go out at the Jubela.
But houses in villages which have no walls round about them, are to be accounted as tents which are spread upon the fields of the earth; they may be redeemed, and they shall go out at the Jubela.
But the cities of the Levites, the houses of the cities of their possession may be always redeemable by the Levites.
And when one hath purchased of the Levites the house that was sold in the cities of their possession, it shall go out at the Jubela; for the houses of the Levites are their inheritance among the children of Israel.
But a field in the suburbs of their cities shall not be sold for it is an everlasting possession for them.
And if thy brother hath become poor, and his hand wavereth with thee, then thou shalt strengthen and do him good, as a guest and a sojourner he shall be nourished with thee.
My people of the house of Israel you shall not take usuries or remunerations (in his case) but thou shalt fear thy God, and let thy brother have nourishment with thee.
My people of the house of Israel, you shall not lend him for usury, nor give him your provisions for increase.
I am the Lord your God, who redeemed and brought you out redeemed from the land of Mizraim, to give unto you the land of Kenaan, and to be unto you Eloha.
If thy brother with thee shall have become poor, and have sold himself unto thee, thou shalt not make him serve according to the laws of the service of bondmen
but as a hired man and as a sojourner shall he serve with thee, until the year of Jubela shall he serve thee.
Then shall he go out from thee at liberty, he and his children with him, and return to his family, and to the heritage of his fathers shall he return.

For they are My servants whom I brought forth redeemed from the land of Mizraim; they shall not be sold according to the laws of the sale of bondmen.
Neither may you make him serve with rigour, but thou shalt fear the Lord thy God.
But your bondmen and your handmaids which you may have, of the handmaids of the Gentiles, of them you may purchase bondmen and handmaids.
Moreover, of the children of the uncircumcised strangers who sojourn among you, of them you may buy, and of their families that are with you, which they have begotten in your land; but not from the Kenaanaee; and they shall be yours for possession.
And you may leave them to your children after you, to inherit as a perpetual possession; them you shall make to serve: but of your brethren of the sons of Israel no man (may enslave) his fellow; them shall you not make to serve with rigour.
And if the hand of the uncircumcised sojourner with you wax strong, and thy brother with him become poor, and sell himself to the uncircumcised stranger who is with thee, or to the stock of a strange religion, to serve him or to worship with him who is of the generation of strangers;
when it is known to you that he hath been sold, forthwith redemption shall, be his; one of his brethren shall redeem him;
either the brother of his father or the son of his father's brother may redeem him; or a kinsman of the flesh of his family may redeem him; or by his own hand being made strong, or by the hand of the congregation, he may be redeemed.
And he shall account with the uncircumcised person who had bought him, from the year that he was sold until the year of Jubela, and the price of his repurchase shall be according to the number of the years; according to the days of an hireling shall it be with him.
If yet there be many years, according to their number he shall give for his redemption of the money that he was bought for.
But if few years remain till the year of Jubela, he shall compute with him, and according to the amount of the years give for his redemption.
As a hireling by the year shall he be with him, and his master shall not make him to serve with rigour while thou see it.
But if he be not redeemed within those years, he shall go out free at the year of Jubela, he and his children with him.
For the sons of Israel are Mine, to obey My laws; servants are they whom I brought out redeemed from the land of Mizraim. I am the Lord your God.

Chapter 26

You shall not make to you idols or images, nor erect for you statues to worship, neither a figured stone shall ye place in your land to bow yourselves toward it. Nevertheless a pavement sculptured with imagery you may set on the spot of your sanctuary, but not to worship it: I am the Lord your God.
The days of My Sabbaths you shall keep, and walk to the house of My sanctuary in My fear; I am the Lord.
If you will go forward in the statutes of My law, and keep the orders of My judgments, and perform them,
then will I give you the rains for your lands in your seasons, the early and the late, and the land shall yield the fruits of increase, and the tree on the face of the field shall be prosperous in its fruit.
And with you the threshing shall reach to the vintage, and the vintage unto the springing of the seed, and you shall eat your bread and be satisfied, and dwell securely in your land.
And I will give peace in the land of Israel, that you may repose, and there be none to disturb; and I will make the power of the wild beast to

cease from the land of Israel, and the unsheather of the sword shall not pass through your land.
And you shall chase your adversaries, and they will fall before you broken with the sword.
And five of you will chase a hundred, and a hundred of you put a myriad to flight, and your adversaries shall fall before you, broken with the sword.
For I will turn from the wages of the Gentiles, to fulfil to you the recompense of your good works, and I will strengthen you, and multiply you, and establish My covenant with you.
And you shall eat the old that is old without having the corn-worm, and the old from before the new produce shall ye turn out of your barns.
And I will set the Shekinah of My Glory among you, and my Word shall not abhor you,
but the Glory of My Shekinah shall dwell among you, and My Word shall be to you for a redeeming God, and you shall be unto My Name for a holy people.
I am the Lord your God, who brought you out redeemed from the land of Mizraim, that you should not be bondmen to them, and brake the yoke of their bondage from off you, and brought you out from among them, the children of liberty, and led you forth with an erect stature.
But if you will be unwilling to hear the instructions of the doctrine of My law, and to perform all these precepts with your free choice;
and if you despise My statutes, and hate in your soul the orders of My judgments, to do not all My precepts, but your purpose be to abolish My covenant;
this also will I do to you: I will draw out against you the smiting pestilence, the flame and the fever, to consume your eyes, and to exhaust life; and ye shall sow your seed in vain, for it shall not spring up, and that which groweth of itself shall your enemies devour.
And I will appoint a reverse to your affairs, and you shall be broken before your foes, and they who hate you shall rule over you; and you will flee when no one pursueth you.
And if after these chastisements ye be not willing to obey the doctrines of My law, I will add to punish you with seven plagues, for the seven transgressions with which ye have sinned before Me.
And I will break down the glory of the strength of your sanctuary, and will make the heavens above you obdurate as iron, to yield no moisture, nor send you dew or rain, and the ground beneath you to be like brass to put forth (only) to destroy its fruit.
And your strength shall be consumed in vain, for your land shall not yield what you bestow upon it, and the tree upon the face of the field shall drop its fruit.
And if you still walk perversely with Me, and will not hearken to the doctrine of My law, I will add to bring upon you (yet) seven plagues, for the seven transgressions with which ye have sinned before Me;
and I will send against you the strength of the wild beast, to make you childless, and to destroy your cattle without, and to diminish you within, and your highways shall be desolate.
And if by these chastisements ye will not be corrected before Me, but will walk before Me perversely,
I will Myself also remember you adversely in the world, and will destroy you, even I, with seven plagues, for seven transgressions with which ye have sinned before Me.
And I will bring against you a people unsheathing the sword to take vengenance upon you, for that you will have abolished My covenant; and when you are gathered together from the wilderness into your cities, I will send the pestilence among you, or deliver you to die by the hand of your adversaries.

And when I shall have broken for you the staff of all the subsistence of food, then ten women may bake your bread in one oven on account of its scarcity, and measure and divide it to you diminished in weight, and you will eat and not be satisfied.
But if by no one correction ye will hearken to the instruction of My law, but will walk perversely before Me,
I will also remember you adversely in the world, and will chastise you, even I, with seven plagues, for the seven transgressions with which ye have sinned before Me.
And ye shall eat the flesh of your sons, and the flesh of your daughters.
Mosheh the prophet hath said, How heavy will have been the guilt, and how bitter those sins, that caused our fathers to eat the flesh of their sons, and the flesh of their daughters, because they kept not the commandments of the law!
And I will destroy your high places, and overthrow your diviners and your enchanters, and your carcases will I cast away with the carcases of your idols, and My Word shall abhor you.
And I will make your cities desert places, and desolate your sanctuary; nor will I receive with acceptance the odour of your oblations.
And I, even I, will lay your country waste, that the spirit of quietness may not be upon it; so that your enemies who will dwell in it shall be confounded.
And you will I disperse among the nations; for I will stir up against you a people who draw the sword, and your country shall be devastated, and your cities be solitary.
Behold, then shall the land enjoy the years of its Sabbaths all the days that it is forsaken of you, and you are wanderers in the land of your enemies.
All the days that it is forsaken by you it shall rest, because it was not at rest in the years of the times for repose when you were dwellers upon it.
And unto those of you who remain will I bring brokenness of their hearts in the land of their enemies; and the sound of a leaf falling from the tree shall put them to flight; and they shall flee as those who flee from the sword, and fall, while no man pursueth.
And they shall thrust each man his brother, as before them who draw the sword, though none pursue; and you shall have no power of resistance to stand before your adversaries.
And you shall perish among the nations, and be consumed with pestilence in the land of your enemies,
And those who remain of you shall fail (melt away) for their sins in the land of your enemies, and also for the evil sin of your fathers which they held fast in their hands: like them shall they melt away.
But (when) in the hour of their need they shall confess their sins, and the sins of their fathers, with their falseness with which they have acted falsely against My Word; and that they have acted frowardly also with Me,
so that I have remembered them adversely in the world, and brought them into captivity in the land of their enemies; behold, then will their proud heart have been broken, and they will make confession of their sins,
and I will remember in mercy the covenant which I confirmed with Jakob at Bethel, and the covenant which I covenanted with Izhak at Mount Moriah, and the covenant which I covenanted with Abraham, between the divided portions, I will remember, and the land of Israel will I remember in mercy.
But the land shall (first) be relinquished and forsaken you; and enjoy the repose of her remissions all the days that it shall be deserted by you. And they will receive retribution for their sins: curses instead of blessings will come upon them, measure for measure: because they shunned

the orders of judgments, and their souls revolted from the covenant of My law.
Yet for all this I will have mercy upon them by My Word, when they are captives in the land of their enemies, I will not spurn them away in the kingdom of Babel; nor shall My Word abhor them. in the kingdom of Madai, to destroy them in the kingdom of Javan, or to abolish My covenant with them in the kingdom of Edom; for I am the Lord in the days of Gog.
And I will remember with them the covenant which I confirmed before Me with their fathers in the time that I brought them out redeemed from the land of Mizraim; when all the nations beheld all the mighty acts which I wrought for them, that I might be their God; I, the Lord.
These are the statutes and the orders of the judgments and decrees of the law, which the Lord appointed between His Word and the sons of Israel, in the mountain of Sinai, by the hand of Mosheh.

Chapter 27

And the Lord spake with Mosheh, saying:
Speak with the children of Israel, and say to them: When a man willeth to set apart the separation of a vow, in the valuing of the life unto the name of the Lord,
then his valuation for a male from twenty years old unto sixty years, fifty shekels, in the shekel of the sanctuary, shall be his valuation: but if for a female, his valuation shall be thirty shekels.
And if it be a child from five years until twenty years, his estimation for a male shall be twenty shekels; and for a female, ten shekels.
But for a child of a month old until five years, his estimation for a male shall be five silver shekels; and for a female, three silver shekels.
Moreover, for a man of sixty years and upwards, his estimation shall be fifteen shekels; and for a female, ten shekels.
But if he be too poor for (such) a rate of his estimation, he shall stand before the priest; and the priest shall make an estimation for him, according to the ability of his hand, so shall the priest estimate for him.
And if it be an animal, of such as are offered as an oblation before the Lord, whatever he giveth of it before the Lord shall be sacred.
He shall not alter it nor change it, that which is perfect for that which hath blemish, or that in which there is blemish for the perfect: but if by changing he will exchange animal for animal, both that and the one that is changed shall be consecrate.
But if it be an unclean animal, of such as are not offered as an oblation before the Lord, he shall make the animal stand before the priest.
And the priest shall value it, whether good or bad; as the priest shall value, so shall it be.
But if he would redeem it, let him add a fifth of its price upon that of its valuation.
When a man would consecrate his house, as a consecrated thing before the Lord; the priest shall value it, whether good or bad; according as the priest shall estimate, so shall it stand.
And if he who hath consecrated would redeem his house, let him add a fifth of the price of its valuation thereunto, and it shall be his.
And if a man would dedicate (a portion) of the field of his inheritance before the Lord, the valuation of it shall be according to the measure of its seed: a space on which may be sown a kor (seventy-five and a half pints) of barley (shall be considered) worth fifty shekels of silver.
If he will dedicate the ground from the year of Jubela, it shall stand according to its valuation.
But if he will dedicate his field after the year of Jubela, the priest shall compute with him the sum of the money according to the proportion

of years that remain unto the next Jubela year, and shall abate it from the valuation.
And if he would redeem the field that he had consecrated, let him add one fifth of the money upon its valued price, and it shall be confirmed to him.
But if he will not redeem the field, but sell it to another man, it shall not be redeemed again:
the field, when it goeth out at the Jubela, shall be sacred before the Lord; as a field separated for the priest it shall be his inheritance.
And if he would consecrate before the Lord a field which he hath bought, and which is not of the land of his inheritance,
then the priest shall compute with him the amount of the price of its valuation until the year of Jubela; and he shall give its value on that day, as a consecrated thing before the Lord.
In the year of Jubela the field shall return to him from whom he bought it, to him who had the inheritance of the land.
And every valuation shall be in shekels of the sanctuary twenty mahin are a shekel.
Moreover, the firstling among cattle which is separated to the Name of the Lord, whether ox or lamb, a man cannot separate (as a votive gift), because it (already belongeth) to the Name of the Lord.
And if it be an unclean animal, then he shall redeem it according to its valuation, and add a fifth of the price to it; but if he will not redeem it, then it shall be sold at the price of its valuation.
Nevertheless, no devoted thing which a man shall separate before the Lord of anything that is his, of man, or beast, or of his inheritance, shall be sold or redeemed; every (devoted) separation is most sacred before the Lord.
Every separation which shall be separated of man shall not be redeemed with money, but with burnt offerings, and with sanctified victims, and with supplication for mercy before the Lord, because such are to be put to death.
And all the tythe of the land, of the seed of the ground, or the fruits of the tree, is the Lord's, and is most sacred before the Lord.
But if a man will redeem any (part) of his tythes, he shall add a fifth part of its value thereunto.
And every tythe of oxen and sheep, whatever passeth under the (tything) rod, the tenth shall be consecrated before the Lord.
He shall not scrutinize between the good and the bad, nor exchange it; but if changing he will exchange it, both it and that for which it is changed shall be sacred, and not be redeemed.
These are the precepts which the Lord prescribed unto Mosheh, and of which not one must be trifled with (or, innovated upon); and He prescribed them to be shown Unto the children of Israel at Mount Sinai.